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The Living Church

VOL LI MILWAUKEE, WISCONSIN.—JUNE 13, 1914 NO. 7

NEW YORK 37 EAST 28th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

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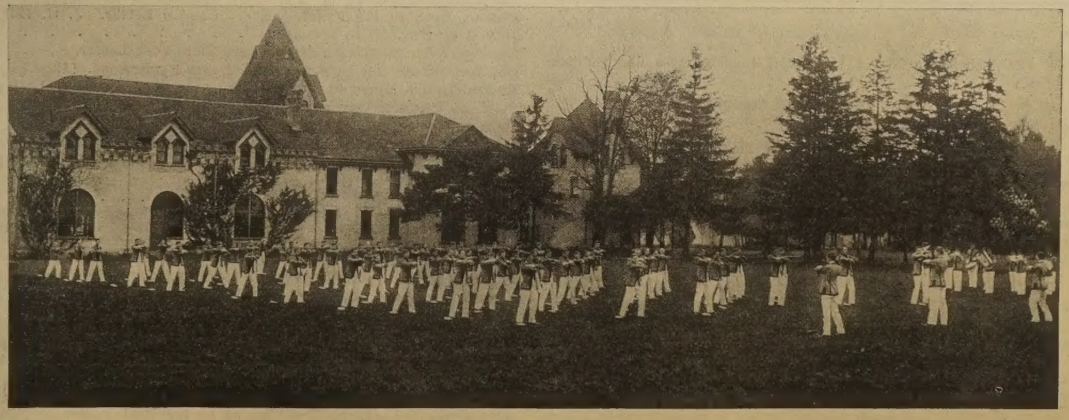

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THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office.)

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 37 East Twenty-eighth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2⅜ inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

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THEN SAW I that each kind compassion that man hath on his fellow-Christians with charity, it is Christ in him.—*Mother Juliana.*

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VOL LI MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 13, 1914 NO. 7

EDITORIALS AND COMMENTS

"The Vision of the Body Full Grown"

WHY don't you write an editorial," writes one of the most far-seeing statesmen in the American episcopate, "that would suggest to the clergy that maybe the reason the work lags in the parish is because the Church has not kept before it the vision of the Body full grown?"

"The Church" is Jesus Christ and all those who have been made members "of His body, of His flesh, and of His bones." If the apostle's expression, the "Bride of Christ," is too mystical for us really to grasp his meaning—because we do not adequately understand the "mystery of Christ and the Church"—this composite membership, Christ and those who are His, at least ought to be clear.

The Mission of the Church on earth is both extensive and intensive. On the one hand she is to preach the gospel of glad tidings to every creature; to evangelize the nations. On the other hand she is to build up in the nurture and admonition of the Lord every soul committed to her; to develop the spiritual life of her children; to prepare them for the fullest measure of life that is possible for them, in time and in eternity; to strengthen them and to impel them to do their duty in that state of life unto which it shall please God to call them.

From either of these points of view we are thinking of the Church as the divine organism, the mother of us all, the Bride of Christ. But it is essential that we remember the "mystery." The Church has dynamic force derived from Jesus Christ, but acting, for the most part, through us, her members. Thus we cannot separate ourselves from the Church in treating of "her" Mission. If it is "her" Mission to preach the gospel, she can do it only through us, her members who are on earth. If it is "her" duty to train her children, it is we, through whose ministrations she accomplishes it.

Thus one cannot separate the Mission of the Church from the mission of us, the Churchmen. The Church is not a thing apart from us; a party of the first part while we are parties of the second part. We are both the active force through which the Church works and the receptive individuals upon whom she works.

Very many of our difficulties in the Church appear to be due to failures to recognize this twofold characteristic of the Churchman. We are the Church. We are also individuals upon whom and for whom the Church is working. Collectively, with our Lord as the great Head, we are the party of the first part. Individually, we are parties of the second part.

But why should the Church be interested in an intensive mission upon *us*? For what purpose is she offering us sacraments much more frequently, much more fully, than she offered them two generations ago? Why the much greater impetus of to-day upon the spiritual life? Why the multiplied services, the more dignified way of rendering them, the new note of holy joy, the added ceremonial in divine worship?

It is because we have learned that Churchmanship means more than, perhaps, we, or our fathers, had once thought it did.

A generation or two ago, we were all using the Church as an agency for saving our souls. Now it is exceedingly important to save our souls. St. Paul also was anxious about saving his soul. He had a very serious meditation as to whether, while he was preaching to others, he himself might not be a castaway.

But it is to be observed that he did not drop everything else and pursue simply the culture of his own soul. Neither did he gather together a few choice spirits and engage, with them, in the gentle art of mutual self-culture. Who knows what saintly models might have been created if St. Paul had gone back to Tarsus, organized a mission with thirty-nine communicants, more or less, and spent his life-time in teaching those communicants how to grow more and more holy; had given them weekly communions and daily services; had arranged frequent quiet days for them and delivered the most exemplary sermons and meditations; had accepted the secretaryship of the Tarsus Improvement Society and attended every meeting with scrupulous regularity?

But he didn't.

IF THE REVIVAL of Churchly life in our generation is worth anything at all, it is because it has changed our conception of what Churchmanship means. Churchmanship was once a passive quality; to-day it is an active quality.

And that means a totally different perspective of the value of sacraments, services, means of grace. We once used them for the saving of our souls. We now go to them for motive power to save other souls, to illuminate other lives, and to regenerate society.

And so our perception of the Mission of the Church has been infinitely enlarged. The parish is no longer a mutual culture club, neither is it an independent entity. Our services are no longer means of gratification of those who attend, or even, primarily, means for their spiritual edification. Religion that only tends to improve ourselves is, in the light of our larger perception, but a refined form of selfishness. And selfishness is not the best form of the Christian religion.

The intensive Mission of the Church is therefore a preparation of the individual for fulfilling his part in her extensive Mission. Our spiritual culture ceases to be an end in itself; it is a means to a greater end.

Intensive religion is even more important, in this newer light, than it was a couple of generations ago. It is a preparation, a training, a means of power. We seem to need more religion to-day to satisfy our ideals in life than our fathers needed. Hence the greater spiritual advantages that, in most places, the Church is giving.

But the supreme reason for this greater need is that we recognize to-day a greater duty resting upon us. It is our religion that is impelling us to be better citizens; citizens that do something worth while in place of citizens that aim to keep out of the police court. It is our religion that makes us attack a social system that puts a man in jail if he steals bread but also trusts to chance to enable him to work for his bread; that produces wealth boundlessly and trusts to chance to distribute

it; that maims, injures, and saps health from its workers and trusts to chance to keep them from starving. It is our religion that has sent us back to first principles to find what is wrong with such a system and impels us to correct it or supplant it with a better one.

And it is also our religion that has developed a sense of international responsibility. If we are no longer impelled by a belief that each particular convert from paganism has been snatched from everlasting damnation, we are much more alive, than were our fathers, to the grave responsibility resting upon us to raise the standards of living, to give an eternal perspective, to deliver the gospel message, among all men everywhere. Our religion has expanded from a thing personal to ourselves, to a thing that embraces all mankind. The emphasis upon our religion is world-wide instead of individual or parochial. We are much less interested in petty questions of parochial difficulties; we are much more concerned with the idea of making our religion permeate the social order at home and be carried to the uttermost parts of the earth, that gradually it may percolate through the social orders of other lands and develop in every man the full measure of spiritual life of which he is capable.

So the Mission of the Church becomes a large thing instead of a petty thing; how large, perhaps few of us, even now, have realized.

This may be "the vision of the Body full grown." Only the seers, the wise men in the Church, who are ahead of their generation, see it really and clearly. To most of us it is only revealed dimly, far away, and at long intervals. It is the spiritual aurora borealis from the temperate zone perspective. We see just enough of it to know that at a far-away pole of spirituality there is a region of beauty, a thing of perfection, a harmonizing of discordant rays of light, that can hardly be dreamed of from our great distance. Because so often we hardly see the vision at all, the work of many a parish "lags." Its services seem purposeless. Its sacraments seem a waste of energy. It accomplishes nothing.

But the vision will sometime be perceived more generally in the Church. It is waiting for us to use the sacraments and prayers and worship of the Church more adequately and more intelligently for purposes as large as humanity. The intensive Mission of the Church will then have its fruition in her extensive Mission. We shall realize by practice what Churchmanship means.

This is the true Catholicity of the Church.

IS the popular outcry against interlocking directorates justified?

Surely we do not wish to go back to the system whereby short, local railroads, each under its own separate management, afforded our only means of long distance transportation. Because the New Haven road was badly managed when the Pennsylvania, the New York Central, and the American Express were represented on its board of directors, it does not follow that such representation was an abuse. New York Central control of the Lake Shore, and Pennsylvania control of the Fort Wayne, have been alike to the advantage of the traveller and of the shipper. To prohibit or to discourage competent men from sitting in two or more directorates is to multiply the number of dummy directors.

Interlocking Directorates

Our railroad systems have grown up, partly by consolidation of small lines, partly by securing identical and therefore harmonious management of several lines. The present-day outcry against both these may be—we believe it is—entirely a mistaken one. Large railroad systems and harmonious management of related systems, are entirely to be desired.

But such abuses as we have seen in the New Haven, in the Frisco, in the Illinois Central, will not be tolerated indefinitely. Every owner of any railroad stock or bond is suffering to-day the punishment for that mismanagement in the lower value of his securities and the sense of uncertainty that has been created.

To balk at interlocking directorates or even at consolidation of systems seems to us almost puerile. There are two alternative cures. One is strict government regulation. The other is government ownership. Many of us desire that the former be tried and are hoping that it will succeed. Its success, frankly, is not certain. It can be successful if the railroads and other great corporations coöperate. It *may* be successful if they refuse coöperation, but that is more uncertain. The surest thing of all is that if government regulation fails, only one alternative remains. That is government ownership. Those to whom that is distasteful may well make it possible, therefore, for strict government regulation to succeed.

And there is a limit to the amount of disclosures of bad management that the public, including especially the small stock holder and the bond holder, will tolerate without demanding that the cure be applied pretty quickly. If the wrong cure is applied, the frenzied financiers will be to blame; but all of us will be the sufferers.

A CAUTION to the younger clergy against taking correspondence courses leading to advanced degrees, in unknown colleges, may not be amiss. From time to time circulars and prospectuses are issued by certain institutions of very limited standing in which theological and other degrees are offered for courses of very elastic home reading, in which the fee seems a chief consideration. A degree thus obtained will be a never-ending source of embarrassment to its recipient. If it is recognized, with indication of its source, in any clerical directory it will be a handicap to any advancement; for those who seek such degrees, or "bite" at such offers, will very often be deemed unfit for work that might otherwise be offered them. The world of learning does not view such degrees with favor, and the world of men-in-the-street laughs at those who exchange money for worthless degrees. There are extension courses of study that are well worth while, such as those of the University of Wisconsin; but they do not lead to degrees.

Caution as to Degrees

We suggest that when any invitation to pursue such study is received by any clergyman from any college unknown to him, he consult the table of recognized colleges in the *Living Church Annual* and see whether its name is on the list, so that its degree would be recognized in the clergy list after it were received. Even in that list, it has sometimes been necessary to remove names, when institutions of little standing have seemed to transgress the proprieties; but absence of the name of the institution from the list may well be accepted as sufficient ground in itself for the exercise of caution.

A clergyman cannot be too careful to protect himself from "degrees" that make him ridiculous and advertise his gullibility.

ANSWERS TO CORRESPONDENTS

F. D. L.—A collar is not a vestment and there is no canon bearing upon its cut. Our recent answer to a lay reader was based wholly upon the editorial view of the canon of good taste.

DANUS.—(1) Wellesley College is a leading school for higher education for women at Wellesley, Mass.—(2) It is not under Church control.

ELECTRICITY

Out of the silence, Sound!
From darkness, Light!
Out of the depth profound
Productive Might!

God in Creation's birth
The work began;
Ultimate heir of Earth
Moulded He Man.

Long ages gropingly
Man walked in fear,
Feeling God's mystery
Hovering near;

Till on his eager gaze,
Strained through the dark,
Flashed in its potent blaze
God's wonder-spark!

Man in that radiance
Hope-spurred has trod.
Near be his heritance,
Worker with God!

THEODORA BATES COGSWELL.

LORD, never was a magnet so powerful to draw to itself the hard steel, as Thou, the Lord, lifted up on the cross, are powerful to draw unto Thee the hearts of men. O beloved Lord, draw me through joy and sorrow, from all that is in the world to Thee and to Thy cross; form me, and shape me into Thine image here below, that I may enjoy Thee eternally in the glory whither Thou are gone.—*Henry*

THE FRUIT OF FAITH

FOR THE FIRST SUNDAY AFTER TRINITY

IF a man say, I love God, and hateth his brother"; what then? But if a man does love God, what?

Sometimes what appears to be love of God is more truly a love of one's own theories about God, whether the theories be borrowed or original. Then there is no difficulty about showing indifference to the needs of one's fellow-man.

But a genuine love of God has always thrown men upon a course of action that works some benefit towards God's human creatures. The fruit of faith towards God is "philanthropy"—the love of man.

The world recognizes this truth, even if unconsciously, and that is why the "ordinary man" has so little patience with the academic theologian. He expects faith to be shown forth by works, and not even "literary works" will satisfy him. If faith exalts a man to the mount of vision it should, so thinks the man in the street, bring him back to the levels, and drive him to a sympathetic and helpful commingling with his fellows. The Transfiguration was characterized by a normal return to earth, and by the healing of the only son of a heart-broken man. Men seldom doubt the vision that materializes into "good works."

This need not imply that a man must live absolutely up to his ideal. It would surely be but poor preaching that expressed only the practice of even the best of men. The preacher is called to preach Christ Jesus, not himself. Nevertheless, men will expect no inconsiderable amount of practice, and men are right in their demand. No artist ever yet painted the full glory of the forms and colors that were revealed to the eyes of his soul; but he must paint something, and his best ability is the least that he may show. What harmonies the great composers could not set down in black and white we may only conjecture, but we are able to glimpse our portion of their musical vision by the works which they have bequeathed. And so it is with every soul that reaches out towards a knowledge of God, or is touched with one of His gifts; by some expression towards other souls do we gain any conception of the reaching or the gift.

So, while we may not reasonably demand full expression, we may expect expression and constant work. No woman is satisfied with being loved in an ideal and abstract way. She demands the tokens of love, and the smallest and most humble are often the very ones that open her eyes to the full depth of the love bestowed. A caress or a look, only, weigh more than all the hidden sentiment possible. Many boys know that a parent trusts, but, oh, the difference to the boy upon whom an expressed trust is imposed!

In a like way our love of God, and our faith in Him, must find concrete proof before the world believes. The world? Nay, before we, ourselves, really believe. When men and women offer themselves to alien races for the preaching of the Gospel, when men and women carry to the poor, and blind, and wretched the means of healing, when hearts respond to other hearts, anywhere, then faith and love towards God may find comprehension.

By the tokens of faith is faith made known. And so great a thing is the religion of Jesus Christ that no great thing is asked of its followers. Rather the lowly things, the sweet and simple signs that the world acknowledges in every place, and among every people, in the ordinary intercourses of every-day living. These are the things by which man may see that we love and honor God.

"Pure religion before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

It is the humblest, and the greatest, test of faith. It is the ripened fuit of the love of God. R. DE O.

THAT SORROW which can be *seen* is the lightest form really, however apparently heavy; then there is that which is *not* seen, secret sorrows which yet can be put into words, and can be told to near friends as well as be poured out to God; but there are sorrows beyond these, such as are *never* told, and cannot be put into words, and may only be wordlessly laid before God: these are the deepest. Now comes the supply for each: "I have *seen*" that which is patent and external; "I have head their *cry*," which is the expression of this, and of as much of the external as is expressible; but this would not go deep enough, so God adds, "I *know* their sorrows," down to very depths of all, those which no eye sees or ear ever heard.—*F. R. Havergal.*

Blue Monday Musings

By Presbyter Ignotus

WHAT a pity it is," said Jones, "that people are so composite! If all the orthodox, for instance, were gentle, amiable, enthusiastic, good, and all the heterodox were the precise opposite, how much simpler it would be to classify individuals! But here is my neighbor Tiffany: how am I ever going to docket him properly? His theology (in so far as he has any) is a blend of Semi-Arianism, late Tübingen, and Mr. Eliot's Twentieth Century Religion; he twists the Prayer Book into more non-natural meanings than any other man in the Clericus, and when he comes to something he can't twist, he serenely contradicts it. He out-dogmatizes the Pope, issuing decrees as to what is or is not capable of being held by a modern scholar, or as to what good taste permits in the region of ecclesiastical good form; and he combines with a pseudo-liberalism in this field a fine old crusted conservatism in politics. Point by point we disapprove of each other, all along those lines; yet he is so genial, so generous, so radiantly kind-hearted, so full of good-humor, so personally delightful, that I always rejoice when fate, or a kind hostess, puts us together. I abhor his theology, but I love Tiffany.

"Per contra, Middleton is sound doctrine impersonate: his mind works with automatic precision, so that, if you touch the spring, the precise formula needed to express the full, rightly proportioned truth results, supported by all necessary proofs and arguments. He is a model of one who stands in the old ways religiously, yet fears not new theories of how to make the crooked straight in our tangled social order. I approve him whole-heartedly; *sed deterior sequor!* Somehow, he freezes me! And, judging by the infrequency of our meetings, I must be held in abhorrence by him. Why, I wonder? Just to say that we are 'temperamentally antipathetic' is only to translate X into terms of Y, which never solves a problem."

"Perhaps," said the Rector of St. Charles the Martyr's, "the best way is to avoid classifying people, or framing expressions of judgment about them. It is to their own Master they stand or fall, not to us, nor we to them; and if we start with the supposition that all the men we meet are at bottom genuinely good, do strive after the same results though in different ways, never mean to be insolent, unkind, or perverse (though they may seem so sometimes), and even when they fall into grievous error concerning the Faith, are no more guilty of 'heretical depravity' than a color-blind man is culpable when he wrecks a train because green and red are to him indistinguishable, we shall be nearer the Divine standard, surely, than when we pose as censors of our brethren. We have to judge of words, of teachings, of acts, no doubt; but we may be grateful that to very few of us judgment of persons is committed."

A YEAR AGO I cut from the Boston *Herald* a speech of the Rev. Edward Cummings, successor to Dr. Edward Everett Hale, before the Free Religious Association's annual convention; and it just turns up in my desk. The headline reads "Calls Cross a Great Mistake"; and the speaker is reported as saying:

"I believe the Christian world is tired of the old mistaken religion of the Cross; the Cross was a great mistake, a great tragedy, and a great crime. It typified the old superstitions and darkness, and all the things that Jesus never mentioned. Instead of the Cross, I should like to see a white flag on the topmost spire of every Christian church, with the Christians' Star of Bethlehem, the star that hangs to-night over the poorest tenement in Boston as it hung over the manger nineteen hundred years ago; and the flag should bear the motto, 'Unto the least.'"

Is it not strange that Mr. Cummings, with all his zeal for the cause of the poor in the tenements, does not see in the Doctrine of the Cross the one effectual medicine for all he would abolish? Self-sacrifice: the self-sacrifice of God Incarnate; victory over death through death; is all that "a great mistake"? It is safer to hold with St. Paul, with the hidden symbolism of the Old Testament and of nature, and with the

historic custom of nineteen centuries of Christendom, than with any "white flag" of Mr. Cummings' devising.

IT IS A COMFORT to find plain speaking, in a region where sentimentality has obscured too much. Dr. Gordon, the distinguished leader of "Liberal" Congregationalism in New England, has come out frankly as opposing Christian Union, or even "a united Protestant Christianity." With a view of history peculiarly his own, he says:

"The Church was united once, the Holy Catholic Church throughout the world, and what was it? An ineffable tyrant, denying freedom over its whole broad domain and crushing the intellect and the spirit into a dead uniformity. . . . Your One Holy Catholic Protestant American Church would give me much uneasiness if it should come into existence to-morrow."

He adds:

"The legitimate differences of human beings are many and the denominational differences match the constitutional differences, and if we did not have the ecclesiastical promoter who overdoes denominationalism I think we should see at once that the Christian Church is not poorer but richer and more powerful, because of these different denominations. Efficiency and latent power are developed in different ways among different sets of human beings. Put a Congregational minister to lead a Methodist brigade, or a Baptist to be the commander of a Presbyterian battalion, and you will discover at once what I mean. There is a vast variety in this humanity of ours, and these denominations have naturally arisen to give effective expression to the divinely implanted variety in our humanity."

All of this, of course, signifies that our Lord made a mistake when He founded One Church, and that the inventors of sects have improved upon His model!

Dr. Gordon accuses the Episcopal Church ("a revived and threatening prelacy," he calls it elsewhere) of "discrediting the validity of the Christian experience of other Christian bodies," because it does not receive and give letters of dismission from and to Protestant denominations. Surely, this is a misrepresentation of our attitude. We rejoice in the Christian experience of every baptized person, and in the overflowings of grace beyond the Sacraments; to distinguish between confessedly human societies and a Divine Society is not "discrediting the validity" of anything individual or personal.

I HAVE REPRINTED many poems about little girls here. This is one worth preserving, surely, about a little boy. It is by Coventry Patmore—whom no one reads nowadays, I fear:

"THE TOYS

"My little son, who looked from thoughtful eyes,
And moved and spoke in quiet grown-up wise,
Having my law the seventh time disobeyed,
I struck him, and dismissed
With hard words and unkissed—
His mother, who was patient, being dead.
Then, fearing lest his grief should hinder sleep,
I visited his bed,
But found him slumbering deep,
With darkened eyelids, and their lashes yet
From his late sobbing wet.
And I, with moan,
Kissing away his tears, left others of my own;
For, on a table drawn beside his head,
He had put, within his reach,
A box of counters and a red-veined stone,
A piece of glass abraded by the beach,
And six or seven shells,
A bottle with bluebells,
And two French copper coins, ranged there with careful art,
To comfort his sad heart.
So when that night I prayed
To God, I wept, and said:
"Ah, when at last we lie with trancéd breath,
Not vexing thee in death,
And thou rememberest of what toys
We made our joys,
How weakly understood
Thy great commanded good,
Then, fatherly not less
Than I whom Thou hast moulded from the clay,
Thou'lt leave Thy wrath, and say,
'I will be sorry for their childishness.'"

STRIVE to be as a little child who, while its mother holds its hand, goes on fearlessly, and is not disturbed because it stumbles and trips in its weakness. So long as God holds you up by the will and determination to serve Him with which He inspires you, go on boldly and do not be frightened at your little checks and falls, so long as you can throw yourself into His arms in trusting love. Go there with an open, joyful heart as often as possible; if not always joyful, at least go with a brave and faithful heart.—*St. Francis de Sales.*

WELSH BILL IN ITS FINAL STAGE

Conservative Party is Pledged to Restore Stolen Endowments When it Can

OLD TREASURY REOPENED AT ROCHESTER CATHEDRAL

Growth of the Guild of All Souls

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, May 26, 1914

THE iniquitous Welsh Bill has now reached the House of Lords for the third and last time. The Third Reading in the Lower House was carried by a greatly reduced Government majority as compared with the Third Reading majorities in the two previous sessions. Mr. Bonar Law, Leader of the Opposition, has replied as follows to a correspondent who asked him whether, if the Bill became law, the Conservative Unionist party would restore to the Church her endowments when it returned to office:

"It was impossible for me to speak on the third reading of the Welsh Church Bill, but, as you probably noticed, I repeated the pledge most emphatically in my speech on the second reading."

Rochester Cathedral Treasury

At Rochester Cathedral quite lately the old Treasury, part of the original Norman structure, was formally reopened and dedicated. A brass tablet on the wall bears the inscription, "In loving memory of Augustus John Pearman, M.A., Honorary Canon of this Cathedral, historian of this diocese of Rochester, this ancient Treasury was restored by his widow, Caroline Hannah Pearman, February, A.D. 1914." The dedicatory service was performed by the Dean (the Very Rev. Dr. Storrs).

In an article on the Rochester Cathedral Treasury and its notable contents, published in the *Times* the day before the reopening, a writer said:

"No one really seems to have cared what was contained in the great sixteenth century chest, which must have been built inside the room, for there is not, and seemingly has never been, a door large enough to admit of its being carried through in its entirety. If there ever was a list of the Cathedral plate it has long been lost and forgotten, and some of the almost priceless pieces of silver which have been in use in the Cathedral were commonly supposed to be of brass. The old staircase had become almost unclimbable and the room itself was choked with the accumulated dust of, literally, centuries."

Among the treasures now on view the silver alone is said to be a revelation. Chief among the pieces are two beautiful dishes, *ciboria,* of the date 1530-33. They are five inches high and nine inches wide, and have between them one cover. Next to these must be mentioned a magnificent service of seven pieces, of date 1653-54, originally made for James, Duke of Lennox and Gordon, who lived at Cobham Hall, and bequeathed to the Cathedral under the will of Sir James Williamson in 1701. The pieces consist of two chalices, two *ciboria,* two flagons—all very fine—and a superb alms dish, two feet in diameter, the seven pieces weighing over forty-four ounces. Part of the same Williamson bequest are two splendid candlesticks, nineteen inches high, richly chased and massive. These candlesticks and the alms dish, which have been in constant use in the Cathedral, are among the articles which have until quite recently been supposed to be brass. Besides the silver, among very valuable and interesting objects is "that wonderful Anglo-Saxon manuscript," the *Textus Roffensis,* of the early twelfth century, having been compiled at the time and under the authority of Bishop Ernulph. Besides these things, in a case on the wall hangs a richly embroidered thirteenth century dalmatic, the gift of Archdeacon Tetley Rowe, to whose initiative and perseverance the formation or exhumation of this collection is chiefly due. It is of English velvet with German embroidery. Another wall of the chamber will be occupied by a large case containing a sumptuous pall, the gift of Lord Northbourne. There is also to be placed in the Treasury an unusually fine example of a twelfth century crozier head, the gift of the Bishop of the diocese, which was found not long ago hidden in the thatched roof of a house at Allingham, in Kent. The head, which is carved with a representation of the Annunciation in perfect preservation, is being fitted with a staff, so that it may be used by the Bishop in the Cathedral services.

The annual report of the Council of the Guild of All

Souls, the forty-first anniversary of which will be celebrated to-morrow, shows that 504 new members have been admitted during the past year, and that there is a net gain of 342. Of the 6,338 members on earth, 1,021 are of the clergy, and 5,317 of the laity. Seven new branches have been established during the year, and the total number of branches in 136. There have been 73 grants of furniture for burials according to the use of the Catholic Church, against 68 in the previous year.

The Guild of All Souls

The Bishops of Gloucester, Chichester, and Truro, Lords Salisbury and Shaftesbury, the Hon. Edward Wood, and others, have put forth an appeal in the *Times* on behalf of the Woodard Schools. They draw attention to the "educational movement of first-rate importance" represented by these schools, which was initiated as far back as 1848 by "a group of far-seeing men," amongst whom were Canon Woodard, Lord Salisbury, Mr. Beresford Hope, and others. The outcome of the movement was the foundation of the corporation of Saint Mary and Saint Nicholas, commonly known as the Woodard Corporation. The purpose for which the corporation was founded was, in the words of the founder's statutes:

The Woodard Schools

"For promoting and extending education in the doctrine and principles of the Church of England, as the same are now set forth in the Book of Common Prayer, and administration of the Sacraments, and other rites and ceremonies of the said Church . . . by means of colleges and schools established and to be established in various places, but that no such college or school should be founded or opened without the permission of the Bishop of the diocese within which the same might be situate."

Quietly and most unostentatiously, we are told, the movement has grown and spread. School after school has been founded, "and it would probably be no exaggeration to say that fully a million of money has been spent by Churchmen upon the sites and buildings alone." The corporation now includes four chapters duly constituted, with Provosts and Fellows, and controls no less than sixteen schools in different parts of the country.

All the incumbents in the Province of Canterbury have received a copy of a letter from the Bishop of London, in his capacity as Dean of the Province and chairman of the Joint Committee of Convocation, which recommended a Day of General Intercession for the Church in Wales. This day has been fixed for Friday, June 12th. The Archbishop of York has issued a similar notice to the clergy of his Province.

Intercession for Welsh Church

A meeting has been held in the Jerusalem Chamber at Westminster Abbey by a number of prominent Churchmen, largely laymen, to consider what steps can be taken with a view of putting an end to scandals arising out of the traffic in advowsons, *i. e.*, the rights of patronage or presentation to parochial benefices. The Bishop of St. Albans presided. The result of the conference was to appoint certain of its members to act with the Church Reform League and the Benefices Act Committee in preparing amendments to the present Act which, it is hoped, may be passed by consent. The Bishop, as chairman, commended the effort of laymen in endeavoring to strengthen the hands of the Bishops, and Lord Hugh Cecil, M.P., read the report of the Executive of the Benefices Act Committee addressed to the President, the Duke of Rutland.

Traffic in Advowsons

The Madagascar Church Mission Association has announced that the Mission will be keeping its Jubilee in June. It is just fifty years since the S. P. G. began its work in Madagascar. The Jubilee is to be marked by a visit from his Most Reverend Lordship the Archbishop of Capetown.

Madagascar Church Jubilee

J. G. HALL.

DEATH OF REV. N. R. BOSS

AFTER a lingering illness, the Rev. Nelson Riley Boss, a retired priest of the diocese of Long Island, died in St. John's Hospital, Brooklyn, on Sunday, June 7th, aged 69 years. Mr. Boss was graduated in the class of 1872, General Theological Seminary, and spent portions of his ministry in Newburgh, N. Y., Washington, D. C., and Elizabeth, N. J.; his last parish was Trinity Church, Brooklyn. He is best known in the Church, however, through his popular *Prayer Book Reason Why*, of which so many editions have been sold. Funeral services were read in his last parish church on Tuesday morning.

FAREWELL TO RUSSIAN ARCHBISHOP

New York Churchmen Join in Expressions of Good Will

SERVICES FOR ALIENS IN CHAPELS OF THE TONGUES

New York Office of The Living Church
37 East 28th St.
New York, June 8, 1914

A SERVICE of unusual interest in its relation to Church unity occurred at St. Nicholas' Russian Cathedral on Sunday, May 31st, and Monday following. On each day the service of The Hours was said at 9 A. M., followed by the Eucharistic service at 10, according to the Liturgy of St. Basil, modified by the introduction of part of the Liturgy of St. Chrysostom. The occasion was the departure of the Most Rev. Dr. Platon, Archbishop of North America and the Aleutian Islands, on his return to Russia. Invitations were sent out by Bishop Alexander and the Consistory of the Russian diocese. It was at first intended to have a reception and dinner at 6:30 P. M. at the Biltmore Hotel, but the Archbishop declined this as he desired the celebration to be confined to the Cathedral.

Bishop Darlington of Harrisburg, who is both chairman of the committee of the House of Bishops to confer with the authorities of the Eastern Orthodox Churches, and also chairman of the similar named committee of the General Convention, was present on both days from the beginning until the close of the services, by special request of Bishop Alexander wearing his episcopal robes and occupying a seat behind the Iconistas. After the service on Sunday, many beautiful and costly gifts were presented to the Archbishop and then adjournment was taken to the Cathedral Hall, where dinner was served for forty guests. Bishop Darlington was given the seat on the right hand of the Archbishop, with Bishop Alexander on the left and the Russian Consul General seated next. After toasts had been offered to the Czar and the President of the United States, the third toast given was to the Bishop as the representative of the Episcopal Church. At the close of the dinner, before the Archbishop and his Coadjutor Bishop Alexander withdrew, an address was made by the Archbishop to Bishop Darlington and the kiss of peace given him by both the Archbishop and his Coadjutor.

On Monday the service in the Cathedral began at 9 and was practically the same as the day before; the singing by the wonderful Russian male choir being especially notable. At 2 P. M. the Archbishop advanced to the head of the steps in front of the Iconistas, and leaning upon his staff, received a number of farewell addresses, mostly in Russian. Bishop Darlington then presented him with a large red morocco bound copy of the Altar Service Book of the Episcopal Church and spoke of the seven years of the Archbishop's wonderful work in this country, of his personal regret at the Archbishop's departure, and his congratulations to the Archbishop on being appointed to be the Archbishop of so important a place as the Archbishopric of Kief. He then introduced Bishop Courtney, who wished the Archbishop God-speed, and asked him not to forget that beside the Episcopal Church with its apostolic succession, when he returned to Russia he should explain to his fellow-countrymen that there were many other Protestant bodies in this country who, whilst they had no connection with the historic past, were still orthodox in most of their doctrines, and should not be left out of the calculation in any scheme of Church Unity. Bishop Darlington then introduced Bishop Lloyd, who said he was glad to be present to say farewell greetings to one whom he honored so highly for his benign and fruitful leadership in America and for his writings, which had noticably advanced the cause of Christian unity.

The Bishop next called upon the Rev. Father C. N. Field of Boston to represent the religious orders of the Episcopal Church. Father Field said that he was one of the first to welcome Archbishop Platon on his arrival in this country, and he was pleased to convey farewell greetings and prayers for a safe journey to one who will be at the head of so many religious orders in his new position as Archbishop of Kief. He was followed by the Rev. Dr. Manning, who was introduced as chairman of the Commission on Faith and Order, who said that he only bade goodbye for a short time as he, with other members of the commission, expected to visit him in his home in Kief very shortly after he arrives there, on their way to see the head of the Roman Church and the Patriarchs of the Eastern Churches to further Church unity. The Rev. Arthur Lowndes and Mr. Silas McBee were other speakers.

A notable service was held in St. Ambrose's chapel, of the Cathe-

dral of St. John the Divine, on Trinity Sunday morning at half past nine. It was especially for Italians and in their mother-tongue. Canon Nelson preached and celebrated the Holy Communion.

Services for Aliens

In the afternoon of the same day another special service was held in St. Saviour's chapel of the Cathedral, for Turks, Syrians, nad Armenians. The Rev. Dr. Abraham Yohannan of St. Bartholomew's Church and Professor in Columbia University, officiated.

These services are the beginnings of regular services in the three completed "Chapels of the Tongues" of the Cathedral.

The Chapel of the Comforter, Horatio street, near Hudson street, has become an independent parish. For many years it was under the fostering care of the Church of the Ascension. The new rector is the Rev. Clarence C. Clark, and he is assisted by a resident staff of three lay workers. The new parish has 125 families; 150 Sunday school pupils; a Bible class of thirty-five men, and a number of social organizations, such as the Penny Provident Fund, a kindergarten of fifty pupils, and a school where flat-keeping is taught. The most advanced method of industrial welfare is found in the coöperative store opened to reduce the high cost of living for the parishioners. Although but recently established the Church store has a large patronage.

Independent Parish Established

funds would not be directed to the school, called the attention of the members of the Alumni Association to the fact that it is necessary for him to make an appeal each year for funds to meet some of the necessary expenses. He asked that some means be found to avoid this, since his departments are becoming so exacting that it seems impossible for him to take the time. The result of the election of officers was: Rev. Royden Keith Yerkes, D.D., president; Rev. George Griffiths Bartlett, B.D., Rev. George C. Foley, D.D., and Rev. A. A. Gilman, vice-presidents; Rev. Nathan B. Groton, A.B., secretary; Rev. R. J. Morris, treasurer; Rev. H. P. Nichols, D.D., Rev. A. J. Arken, B.D., Rev. Allen R. Van Meter, and Rev. Fleming James, Ph.D., executive committee.

Of the graduates from the Philadelphia Divinity School, Messrs. William T. Metz, Thomas W. Bennett, William Witmer, Kwanichi Matsumoto, Alfred MacWilliams, B.D., William McClelland, Joseph Stewart, William Boswell, B.D., were ordained in the Memorial Church of the Advocate on Sunday, June 7th. Mr. Dallas Buzby will be ordained June 11th. After ordination, Mr. Metz will go to South Dakota, Mr. Caleb Cresson to Wyoming. The Rev. Harry S. Ruth, priest, will go to Fond du Lac, and Rev. Harry S. Ruth, deacon, to Milwaukee.

FACULTY AND GRADUATES, PHILADELPHIA DIVINITY SCHOOL
[Photo by HAESELER PHOTOGRAPHIC COMPANY]

COMMENCEMENT AT PHILADELPHIA DIVINITY SCHOOL

THE commencement of the Philadelphia Divinity School and meetings of the Associate Alumni brought together a large number of the clergy and their families on Thursday, June 4th. The commencement exercises were held in the Church of the Atonement, where thirteen men received their diplomas, the Very Rev. William Mansfield Groton, D.D., presenting the men to the Bishop. Two of the graduates, Messrs. Alfred Mac Williams and William Boswell, received the degree of Bachelor of Divinity. The sermon was preached by the Rev. Carl Grammer, D.D., and was an appeal for self sacrifice on the part of the men who were about to take orders. After the exercises at the church the graduates with their friends and the members of the alumni repaired to the school. After the bountiful luncheon, the meeting of the Associate Alumni was held in the Bishop Stevens Library. The secretary reported that the result of the ballot for nominees to the Board of Overseers was the election of the Rev. George Griffith Bartlett, D.D., and the Rev. Horace Frederick Fuller, B.D. A very interesting report from the joint boards was made by the Rt. Rev. Thomas J. Garland, D.D. He said that the boards are making an effort to purchase the books which the professors deem necessary for their departments and place them in the library. For this purpose at least $2,500 is needed and it was decided to attempt the raising of this amount. An important step was the decision to do away with the written examinations in the school and have the examiners attend the classes at intervals during the year and make examinations of the classes. It is felt that this will present a fair idea of the work of the school and its students and prevent the strain of the usual examinations.

The Bishop Suffragan reported the financial condition of the school to be good. The Dean, however, fearing that the report of the financial condition would be considered so good that

BROTHERHOOD MEETING IN PHILADELPHIA

Local Assembly in Session at Overbrook

OTHER NEWS OF THE QUAKER CITY

The Living Church News Bureau
Philadelphia, June 8, 1914

THE Brotherhood of St. Andrew held its spring meeting of the Local Assembly in the Memorial Church of St. Paul, Overbrook, Saturday afternoon and evening, June 6th. The afternoon programme was devoted to the Junior Brotherhood. Mr. George H. Streaker conducted the meeting. The topic was "A Boy's View of the Brotherhood." The best paper in the recent examination was read and made the subject for discussion under the topic. There were six boys appointed to open the discussion, which they did with unusual ability. At Evening Prayer, which was read at five o'clock, the Rev. George Herbert Toop, rector of the Church of the Holy Apostles, preached the sermon. It was a forceful presentation of the duty of a Christian. He emphasized the need of strong Brotherhood men. After a delightful supper served on the lawn, a general conference on "Brotherhood Efficiency" was conducted by Mr. McCarthy, president of the Local Assembly. This conference brought out many good suggestions for the Brotherhood Man and his work. At the evening meeting the name of the successful boy who took the competitive examination on the history and work of the Brotherhood was announced. Harold G. Adams, of Zion chapter, was the successful boy and will be rewarded by a trip with all expenses paid to Atlanta to attend the Brotherhood convention in the fall.

The Bishop of the diocese confirmed Mr. Henry Miller Peck, a former Baptist minister, and his wife, in the chapel of the Church House in the early part of the week.

Baptist Minister Confirmed

The Rev. Dr. W. C. Richardson, rector of St. James' Church, Twenty-second and

(*Continued on page* 234)

CHICAGO CHURCH CONSECRATED

Imposing Services on Whitsunday at Church of the Redeemer

ORGANIST AT EPIPHANY GIVES TWO HUNDREDTH RECITAL

Window Unveiled at Park Ridge

OTHER NEWS OF CHICAGO AND SUBURBS

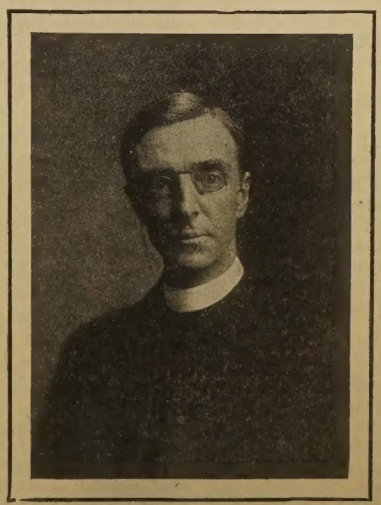
The Living Church News Bureau
Chicago, June 8, 1914

ON the morning of Whitsunday, the Church of the Redeemer, was consecrated by Bishop Anderson, at the 11 o'clock service. The Holy Eucharist was celebrated at 7 A.M., by the Rev. Irwin S. Tucker, and at 8 A.M. by the Rev. Allan W. Cooke of Tokyo. At 9:15 there was a Solemn Celebration, the Rev. Dr. John Henry Hopkins, rector, celebrant. Matins and Confirmation followed at 10 A. M., Bishop Anderson confirming a supplementary class of eight, all adults but one.

SANCTUARY, CHURCH OF THE REDEEMER, CHICAGO

At 11 o'clock the church was crowded, admission being by ticket. The entire vestry entered in procession, with the choir and clergy. Mr. Henry S. Hawley, senior warden, read the Instrument of Donation, and the rector read the Sentence of Consecration. The Bishop preached a stirring sermon on "The Mission of the Church." The music, by the parish choir, was of a high order, being Moir's Mass in D, with the exception of the Nicene Creed, which was from the Russian Liturgy, by Gretchmaninof. The anthem was Brahms' "How Lovely is Thy Dwelling Place." Mr. Francis A. Mackay, organist, was in charge of the music. The Bishop was the celebrant, assisted by the Rev. Walter S. Pond, and the rector. Solemn Evensong, with Solemn Procession and Solemn *Te Deum*, was held at 7:30 P. M., the combined choirs of the parish, numbering some eighty voices, leading the music. The rector was assisted by the Rev. H. W. Schniewind, rector of St. Bartholomew's, and the Rev. Dr. C. E. Deuel, rector of the Church of the Atonement, Edgewater. The offerings of the evening were devoted to missions, diocesan and general.

On the following evening, a parish dinner was held in the parish house, the attendance completely filling the building. The rector was toastmaster, and congratulatory letters were read by members of the vestry, from Presiding Bishop Tuttle, Bishops Toll, White, Webb, and Lloyd, from the Rev. S. B. Blunt, formerly rector of the parish, and from Mr. Henry T. Chase, now of New Jersey, one of the founders of the parish, as well as from Mr. F. C. Morehouse, and from an absent parishioner, Mrs. Robert Rice, at present in California. Addresses were made by Mr. Charles E. Field, Mr. Henry S. Hawley, Dr. John Leeming, and Mr. Arthur Wyman, and Mrs. J. H. Hopkins. The letters and addresses were interspersed with songs, and the whole evening was one of rare enjoyment and fellowship. The vestry presented the Rev. Dr. Hopkins with a handsome purse, for his summer vacation.



REV. JOHN HENRY HOPKINS, D.D.

The Church of the Redeemer, was organized as a parish nearly twenty-four years ago, and the final payments on the Church debt were made from the recent Easter offering.

There are now some 840 communicants in the parish. The Daily Matins, Holy Eucharist, and Evensong were begun by the Rev. S. B. Blunt, in 1904, and have been kept up without interruption ever since, during the summer as well as during the rest of the year. There are over forty-five guilds, clubs, classes, committees, etc., in the organized activities of the parish.

On Monday evening, June 1st, Dr. Francis Hemington, organist and the musical director of the Church of the Epiphany (the Rev. Herbert W. Prince, rector), gave the two hundredth programme of his Monday evening organ recitals on Epiphany's fine instrument. This is something quite unprecedented even in Chicago, which is fast becoming one of the greatest musical centers of the world. The programme of this two hundredth recital consisted entirely of "request" numbers, and the character of the music was a striking testimony to the educational influence which this long series of high grade recitals has exerted upon the many hundreds of Chicagoans who constitute Dr. Hemington's clientage. There were fully nine hundred persons in the church on this occasion, and the combined choirs of the parish, numbering 70 voices, assisted in the programme. At the close of the programme a reception to Dr. and Mrs. Hemington was held in the parish house, and a handosme loving-cup was presented to Dr. Hemington, from his many friends within and without the parish.

The Illinois chapter of the American Guild of Organists attended Evensong on Whitsunday, at Epiphany Church, Messrs. Bogen, Birch, and Keller playing organ numbers at the close of the service.

Memorial Window Unveiled

On the Fifth Sunday after Easter, Bishop Toll visited St. Mary's Church, Park Ridge, and formally unveiled the new chancel window, which has just been placed. The window is a memorial to the late Arthur Wilson Penny, and was presented by his widow, who is now living in California. The subject is the "Annunciation." The details and coloring of the window are exceptionally beautiful, and the teaching and devotional tone are very impressive. The window was designed and executed in the studios of Heaton, Butler & Bayne, of London, and was placed by Spaulding & Co., of Chicago, their American representatives.

Social Service at Aurora

The Social Service committee of Trinity parish, Aurora, organized over a year ago by the Rev. F. E. Brandt, rector, has been of specific benefit to the city of Aurora, in more ways than one. This efficient committee was the moving spirit in effecting the employment by the city of a police-woman, and in securing her services to investigate the theatres, dance-halls, moving-picture

CHANCEL AND WINDOW
St. Mary's Church, Park Ridge, Ill.

shows, public parks and places of recreation for Aurora's young people. Out of this investigation, made last summer, grew the demand for the Juvenile Protective Association, which was organized last January, under a charter procured from the state. This is the only Juvenile Protective Association in Illinois, outside of Chicago. Trinity's senior warden, Mr. C. S. Kilbourne, is vice-president, and the Rev. F. E. Brandt is treasurer, while Miss Pearl Dienst, daughter of the Rev. Dr. G. E. Dienst, is the official investigator of the association.

Evanston S. S. Exhibit

Sunday school exhibits have become a regular part of the life of more than one of our Sunday schools, during May or June, each year. The Sunday school of St. Luke's, Evanston, prepared for a fine exhibit of its work during the last week of May, and placed it in the parish house, where it was examined by many of the parishioners.

Sunday School Institute

A well attended and instructive meeting of the West Side and West Suburban Sunday School Institute was held at Emmanuel Church, La Grange (the Rev. Leonard D. S. Stryker, rector), Tuesday, June 2nd. There was an address on "Instruction in the Sacraments," by the Rev. H. B. Gwyn. After a delightful supper and a social hour spent in the beautiful grounds surrounding the church, the evening session was called to order to listen to an address by the Rev. Dr. Herman Page, on "Confirmation—Prepared for and Followed up in the Sunday School."

Special Prayers for Missions

Some thousands of copies of special prayers for the forthcoming parochial missions of November 1st to 8th or 10th, have been distributed throughout the diocese. They will be used daily or weekly, at services, and also in private to the largest extent possible, from now on until the missions shall have commenced.

Long Term as Sexton

Grace Church, Wabash avenue, has been well served for some twenty-five years by Mr. McKenzie Roane, as sexton, and he is now retiring from that position by reason of advancing age. The vestry passed complimentary resolutions.

BROTHERHOOD MEETING IN PHILADELPHIA

(*Continued from page* 232)

Walnut streets, who has recently undergone a serious operation in the hospital, is now convalescing in his home.

Popular Evening Service

The Church of the Ascension has fallen into line with an evening popular service. Beginning with last Sunday evening, the Rev. H. Page Dyer, the curate, conducted a service in which he preached a twenty minute sermon. The hymns which were the most familiar in the Hymnal were sung by a large volunteer choir which occupied the front pews in the Church. The subject of the address last Sunday evening was "Where is God?"

IT IS sometimes a small matter that hindereth and hideth grace from us; at least if anything can be called small, and not rather a weighty matter, which obstructeth so great a good. And, if thou remove this, be it great or small, and perfectly overcome it, thou wilt have thy desire. For immediately, as soon as thou givest thyself to God from thy whole heart, and seekest neither this nor that, according to thine own pleasure or will, but settlest thyself wholly in Him, thou shalt find thyself united and at peace; for nothing can afford so sweet a relish, nothing be so delightful, as the good pleasure of the Divine Will.—*Thomas à Kempis.*

BURIAL OF BISHOP SCADDING

A SORROWING congregation filled Trinity Church, Portland, Oregon, to overflowing on the afternoon of Memorial Day, Saturday, May 30th, when the funeral of the Rt. Rev. Charles Scadding, Bishop of Oregon, was held. Not only had his sudden departure into the larger life, after a brief illness, filled the hearts of clergy and laity with a sense of irreparable loss and bowed them in grief; but the painful shock occasioned was felt throughout the state of Oregon and the Pacific Northwest. The thousands who gathered at Trinity to pay their last respects, were but a small portion of the people of every faith and walk in life who mourned him.

The sentences were said and the lesson read by the Rt. Rev. William F. Nichols, D.D., Bishop of California. The prayers were offered by the Rt. Rev. W. H. Moreland, D.D., Bishop of Sacramento, who also led in the recital of the Creed. The benediction was given and the service of committal conducted by the Rt. Rev. Frederick W. Keator, D.D., Bishop of Olympia. Bishop Paddock of Eastern Oregon, who is convalescing from nervous prostration, was present, but owing to his enfeebled condition was unable to participate. The psalms and hymns were sung by the combined choirs of Trinity Church and the Pro-Cathedral of St. Stephen the Martyr, who also chanted the *De Profundis* at the conclusion of the service. The hymns were "For all the Saints, who from their Labors Rest," "The Saints of God, their Conflict Past," and "Ten Thousand Times Ten Thousand."

The procession entered the church and moved up the aisle, to the strains of "Cast Thy Burden on the Lord," from Mendelssohn's "Elijah." Following the choir were the visiting clergy from outside the diocese, the Standing Committee, the Bishops, the bier and pall-bearers, and clergy of the diocese of Oregon as honorary pall-bearers. Serving as active pall-bearers were the Rev. F. K. Howard, chaplain of the Good Samaritan Hospital; the Rev. John Dawson, rector of the Church of the Good Shepherd, Portland; the Rev. C. W. Baker, rector of St. George's, Roseburg; the Rev. John D. Rice, vicar of St. John's, Portland; the Rev. O. W. Taylor, assistant at Grace Memorial, Portland; the Rev. Robert S. Gill, rector of St. Paul's, Salem; the Rev. J. E. H. Simpson, rector of St. Mark's, Portland; and the Ven. H. B. Chambers, Archdeacon of Oregon. Dr. Crawford Scadding, a brother of the late Bishop, was present, arriving Saturday morning from Toronto, Canada.

Following the death of the Bishop, vigil was kept at Bishopcroft by various members of the Portland clericus. Friday evening the body was brought to the Pro-Cathedral, where it lay in state until Saturday noon. A continuous requiem Eucharist was held from 3 A.M., to 10 A.M., Saturday. Many people were present at these services.

Bishop Scadding loved Oregon. He foresaw a great future for this fast developing region, and perceived splendid possibilities for the Church amid the unshepherded thousands increased by immigration every year. He was loved in turn by the people of Oregon. On a height above the Willamette river, amid such scenic beauty as he was wont to admire, what was mortal of him awaits the resurrection. But his immortality stirs among us. His kindly deeds, of enduring quality, bringing hope and faith to troubled hearts, cannot be numbered. His gracious words of encouragement will be treasured among the fondest recollections of many souls. His spiritual enthusiasm communicated itself to many people, making their lives worthier and more earnest in the service of Christ. During his episcopate the Church in the diocese of Oregon was built up into immeasurably greater strength and usefulness. The passing of time alone can furnish a true perspective of his great, enduring work.

The task of choosing his successor is recognized as a difficult one. A meeting of the diocesan convention to take action in the matter has been called for September 16th.

The observance of the sixtieth anniversary of the diocese, which was to have been held during the first week in June, and at which Bishop Woodcock of Kentucky was to have been a special guest, has been indefinitely postponed.

WHEN YOU feel ill and indisposed, and when in this condition your prayer is cold, heavy, filled with despondency, and even despair, do not be disheartened or despairing, for the Lord knows your sick and painful condition. Struggle against your infirmity, pray as much as you have strength to, and the Lord will not despise the infirmity of your flesh and spirit.—*Father John.*

LAKE MOHONK PLATFORM, 1914

THE twentieth annual Lake Mohonk Conference on International Arbitration while deploring the fact that the history of the past year has been disfigured by wars in both hemispheres, attended at times by shocking barbarities, recognizes unmistakable signs of the advance of the public opinion of the world towards the peaceful settlement of international disputes. The general peace of Europe has been maintained in spite of the grave situation in the Balkans; and in the face of threatened war, the American people have shown a praiseworthy self-restraint, and have accepted with commendable spirit the tender of good offices made in accordance with the recommendations of the First Hague Conference, by our sister republics of South America—Brazil, Argentina, and Chile.

We recognize the far-reaching importance of the proffer and acceptance of mediation, and record our confidence that the work of the conference of mediators, now in session, will result in an honorable and permanent settlement of the points at issue between the United States and Mexico. We express unqualified endorsement of President Wilson's declaration that this country does not aim at territorial aggrandizement.

We call renewed attention to the necessity of such legislation as shall place all matters involving our relations to aliens and to foreign nations under the direct and effectual control of the federal government and the jurisdiction of the federal courts. Foreign governments can deal only with our national government; and the respective responsibilities of the states and of the nation should promptly be so readjusted as to terminate the anomalous conditions under which our friendly relations with other powers have repeatedly in recent years been menaced.

We urge such action by our government as shall secure the convoking of the Third Hague Conference at the earliest practicable date, with such thorough preparation of its programme as shall ensure for the Conference the highest measure of success. We remember with satisfaction the initiative of our government in calling the Second Hague Conference and in securing provision in its convention for the assembling of the Third Conference. We express our satisfaction that steps have already been taken by our government to facilitate the calling of the Third Conference. We urge upon our people and upon all peoples the importance of making provision for convening the Conferences at regular intervals.

We recommend that in addition to the present Permanent Court of Arbitration at The Hague, as established under the conventions of 1899 and 1907, there be established as soon as practicable, among such powers as may agree thereto, a court with a determinate personnel, as advised by the Second Hague Conference.

We gratefully recognize in the establishment since the last Mohonk Conference of the Church Peace Union, in the large development of the British and German Peace Councils, and in the recent solemn appeal of the churches of Switzerland to the churches of Europe for united effort in behalf of the cause of peace, an impressive witness of the drawing together of the world's religious forces for the promotion of international justice and coöperation; and we bespeak for the coming International Church Conference in Switzerland the earnest support of the American churches.

We express anew our deep interest in the proposed celebration of the centenary of peace between the United States and Great Britain, to be inaugurated on Christmas Eve, 1914, the anniversary of the signing of the Treaty of Ghent. We commend to the world the impressive example of the unfortified Canadian boundary line of 4,000 miles. We rejoice that the plans for the proposed celebration include the official participation of many nations, and urge the widest possible coöperation in this commemoration of the triumphs of a marvelous century of international goodwill and of progress toward international justice and righteousness.

HAPPINESS, let us understand this well, is as truly our portion here as above; it cannot fail to fall within the lot of those who have chosen for their portion Him whose nature is one with infinite, unalienable Joy. God, in communicating Himself to the soul, of necessity communicates happiness; and all souls in union with Him have returned to their central rest, and are happy, in exact proportion to the closeness and fulness of their union—happy, in other words, by so much as they have within them of God.—*Dora Greenwell.*

CONCERNING THE REGISTRATION OF COMMUNICANTS

BY THE REV. JOHN DOWS HILLS, D.D.

ONCE a communicant, always a communicant—that goes without saying. And a communicant has, always and everywhere, the right to receive the Holy Communion at the Church's altars. But there is more to be said. It is a high privilege to be a communicant. So the position should be carefully guarded. It should be possible to have the fact attested at any moment. This attestation can only be made if the name is on the communicant-list of some particular parish. The entry is first made when, after being confirmed, one receives the Holy Communion for the first time. Then, upon removing to another city or parish, the Church law requires that a letter of transfer be sought from the former rector and presented to the new rector, the latter then entering the name on the register of his parish. This is common sense, as well as Church rule. For this prevents carrying names on parish lists long after communicants have removed and been lost sight of. This ensures enrollment on the books of the new parish, where the communicant lives and worships. This makes it possible, upon further removal, to obtain the proper letter at once, and without question.

Supposing this is not done, and the years go by before the letter is asked for. No matter how faithful the communicant may have been all that time, the former rector can only testify that such an one was a communicant of his parish at such a time. For the name is but a name on his books, and perhaps he has never even seen the communicant in question. So nothing can be attested as to the standing of the communicant between those dates. And this leaves a doubt as to that intervening standing.

Such doubt is a wrong to the communicant. Who is to blame? Occasionally, a clergyman who fails to tell his people about all this. More often, the communicants themselves, who, though knowing it all, have failed to seek and present the required letters. Again be it said that this is no question as to a communicant's right to receive the Holy Communion at any altar of the Church. That right belongs to a communicant as such. This refers to the attestation of one's position and right. The privilege is a precious one. The registration of it should be guarded in proportion to the high value of the privilege.

In some dioceses the annual report not only notes the number of registered communicants, but adds the item: "Number of these who have received the Holy Communion within the past year." And this latter number is always somewhat smaller than the former. This is pathetic. For it means that there are always some communicants who have neglected to exercise their high privilege. Making every allowance, and counting upon the right side those who have been kept from the altar by no fault of their own, there still remain some of whom the pathetic statement is true. Not even once a year at the altar! Think of it! The privilege so gladly embraced at the outset, the privilege so faithfully exercised, perhaps for months and perhaps for years, now becomes a dead letter in one's life! It is worth while to recall the time of one's Confirmation, the high resolves of that exalted hour. That one would be steadfast—there was no question as to that! And now—!

A rector is, first of all things, a pastor, and cares for each one of his people. So he sighs as he makes up this part of his annual report, and says a prayer that some year—perhaps next year—these two items in his report may be identical, that there may be no communicant of the parish who will fail to receive the Holy Communion within the year.

I AM THANKFUL that I have learned, not only to see that I ought to say, but to feel what it is truly to say, "good is the will of the Lord" in little things as well as in great things. Many who seek to be enabled, and are in measure enabled, to say this in great things, have yet to learn what it is to say it in little things; and, in consequence, they are often heard complaining of what in little matters God appoints for them, in a way that contradicts the faith that "all things work together for good to them that love God," and that, therefore, there is a good in all things, to be extracted from each thing as it comes, by receiving it in the light of love. Love to God, that love which receives God Himself as the portion of the soul in every cup, its sweetest ingredient, whatever other sweet ingredients may be in it, is as essential to the right understanding of what God does in providence as the faith that He is love in what He does.—*John McLeod Campbell.*

Diocesan Conventions

AGAIN the reports of the conventions printed in this issue show this to be an "off" year for really serious legislation, proving again however that the Church grows not by virtue of her legislation, but of her work. BETHLEHEM reconsidered its basis for diocesan assessments. KENTUCKY arranged for a special day of intercession in behalf of missionary work. CENTRAL NEW YORK gave special attention to educational and missionary work. ARKANSAS took steps for the complete revision of its constitution and canons, and took action against the sale of intoxicants. FLORIDA considered franchise for women in parish meetings, but deferred legislation. HARRISBURG arranged to celebrate the tenth anniversary of its Bishop. LEXINGTON and MARQUETTE had interesting conventions. DULUTH and EASTON both declined for the present to enter the Provincial system. All others reported accepted their normal places in the Provinces.

BETHLEHEM

THE most interesting debate occurred over the amendment proposed by the committee appointed last year "to consider the whole matter of the diocesan assessment." According to the old canon the assessment of each parish for diocesan expenses was based upon parochial expenditures for "Clerical Salaries, Organist, Choir and Music, and Current Expenses." The committee recommended an amendment defining "Current Expenses" as "all expenses paid for janitor, all employees, light, motor power, heat, coal, wood, water, and all incidental and ordinary repairs and expenses for the parish or mission station at large, exclusive of any expenses on account of a parish house."

It was pointed out by the Rev. Wallace Martin, rector of Calvary Church, Tamaqua, that the exclusion of parish house expenses from the basis of assessment would decrease the total expenditures on which the assessment would be based, and therefore a higher rate would be necessary to insure the same fund to cover diocesan expenses; and that whereas parishes with parish houses would be assessed on smaller expenditures than heretofore, parishes without parish houses would be assessed at a higher rate on the same expenses as formerly; and that this would mean a lightening of the burden of the wealthier parishes at the expense of the poorer parishes. Several rectors of parishes with parish houses took the same view and were opposed to the exemption; but the committee claimed that this difficulty would be obviated by a different grouping in the sliding scale of assessment, and urged that the new method be tried for a year. With this understanding the amendment prevailed.

The election of officers resulted as follows:

Secretary, David J. Pearsall, Esq., Mauch Chunk; Treasurer, P. Redington Staetson, Reading.

Standing Committee, Rev. Marcus A. Tolman, Rev. Henry L. Jones, D.D., Rev. James P. Ware, Rev. William B. Beach, Rev. Howard W. Diller, Messrs. Everett Warren, Edward G. Mercur, Joseph N. Welch, A. N. Cleaver, and F. M. Kirby.

Deputies to the Provincial Synod, Ven. A. A. Bresee, Ven. D. Webster Coxe, D.D., Rev. Robert P. Kreitler, Rev. Robert Johnston, Messrs. Warren A. Wilbur, William R. Butler, Leonard Peckitt, R. J. Foster.

The convention sitting as the Board of Missions, Mr. William R. Butler, secretary of the Board of Missions, read his report, reviewing the splendid condition of the missions of the diocese.

The Rev. Robert Johnston read an excellent report from the committee on Social Service, and presented two resolutions, both of which were passed, one urging the thorough organization and carrying out of social service in the Third Province through the Provincial Synod, the other in favor of local option with the county as the unit in the liquor traffic.

The Rev. A. H. Bradshaw reported for the Italian Work Commission, showing the splendid progress made by the Rev. D. A. Rocca.

The Bishop's charge on the first evening was a forceful presentation of nearly all the matters that were to come up for consideration during the session. The importance of meeting the full apportionment for General Missions was dwelt upon, and the ability of the diocese to meet the apportionment was emphasized. The Bishop's Church Extension Fund, to aid the Bishop with the means for erecting mission chapels, rectories, and parish houses, and for purchasing lots, was said to have progressed so satisfactorily that each of the four annual calls would now yield at least $1,250, and the Bishop hoped that very soon each call would be worth $2,500, without any impairing of the resources of the diocese.

KENTUCKY

A FEATURE of the annual council was a petition from the diocesan branch of the Woman's Auxiliary urging the consideration of the subject of the apportionment for general missions, of which forty-five per cent. remains still unpaid, and in view of the serious crisis being faced by the Board of Missions, to make an earnest effort to raise this remaining balance by July 1st. The petition also asked that a special day of intercession be appointed for this purpose, and the Bishop designated Thursday, June 4th.

The council was held at St. Andrew's Church, Louisville. In his address Bishop Woodcock spoke encouragingly of the work of the diocese, and then discussed at some length the rubric at the end of the Confirmation office. He interpreted this to "mean what it says," and showed the reasonableness of the provision that the unconfirmed should not be admitted to Holy Communion. "Your Bishop," he concluded, "once discussed the rubric at the end of the Confirmation office with a well-known lawyer, a devout Christian man, not of our own Church, who, upon examination, expressed his opinion that the rubric meant what it said on the face of it, and that the Church was competent and right in defining who were and who were not eligible to the Holy Communion."

The diocesan officials were generally reëlected. The council favorably decided to enter the Fourth Province and elected the following delegates to the Provincial Synod: Rev. Messrs. L. E. Johnston, H. S. Musson, R. L. McCready, and C. S. Quin; Messrs. John G. Saunders, R. W. Covington, R. A. Robinson, and J. V. Pilcher.

It was resolved to dispense hereafter with the annual council sermon to admit of the Bishop's address being read at the opening service.

The Woman's Auxiliary met at the same time, an address being given at the opening service on Missions by the Rev. J. M. Owens. The constitution was revised in accordance with a report presented. It provides that each branch may elect three delegates and three alternates to be present at the annual meeting, but that no branch having failed to pay its assessment to the diocesan fund may be represented. It forbids the raising of moneys for the Auxiliary by "fairs, public sales, or entertainments of any kind." There was a general Auxiliary conference presided over by Mrs. Frederick B. Stevens, diocesan president for Michigan.

The election of officers resulted in the choice of the following: President, Mrs. T. U. Dudley; First Vice-President, Mrs. C. E. Woodcock; Second Vice-President, Miss L. L. Robinson; Recording Secretary, Miss Nannie Hite Winston; Corresponding Secretary, Mrs. Stanley Adams; Treasurer, Miss Fanny C. Anderson; Secretary of Section B, Mrs. William Pilcher; Secretary of the Juniors, Mrs. Leslie Brown; Secretary of the Babies branch, Mrs. S. R. James; Educational Secretary, Miss Mildred Buchanan; Secretary of the United Offering, Mrs. Charles Mockridge; Custodian of the United Offering, Mrs. C. P. Robinson; Auditor, Mrs. W. H. Davis; Librarian of the Church Periodical Club, Mrs. C. V. Sales.

CENTRAL NEW YORK

THE chief interest of the convention centered in the subject of Christian Education and Missions. The Rev. Lester Bradner, Ph.D., of the General Board of Religious Education presented the cause of the Sunday school, the fitting and developing of its teachers, in a most interesting and scholarly manner at two meetings held just before the opening of the convention, that were largely attended by delegates, members of the Woman's Auxiliary, and Sunday school workers. Provision was made by the convention for the support of the work of the General Board of Religious Education and that of the Province.

The greater part of the Tuesday evening session was devoted to the consideration of Missions. Mr. John W. Wood made an address and conducted a most interesting and helpful conference. Unusual interest was manifested by the lay delegates, who had many questions to ask. While the diocese had fallen far short of meeting its apportionment last year, it was felt that an advance had been made, as each one of the 160 parishes and missions had made some offering through one or more channels for the general work of Church extension outside the diocese. For missionary work within the boundaries of the diocese an appropriation of $13,224 was made for the ensuing year. With the exception of $1,000 this is raised by an assessment on the various parishes and missions.

The subject of the Clergy Pension fund was presented very forcefully to the convention by the Rev. H. P. Nichols, D.D., of the diocese of New York.

The Social Service Commission presented an interesting report

on their work of the past year, dealing with painstaking care with the problems of the complex life of the larger centers and the needs of a large and widely scattered rural population.

A committee was appointed to take under advisement and confer with the authorities of the other dioceses of the state, the question of a relocating of diocesan boundaries and possibly the creation of other new dioceses within the commonwealth. The members of the committee are the Rev. W. B. Clarke, D.D., the Rev. E. H. Coley, D.D., the Rev. H. G. Coddington, D.D,, the Hon. Charles Andrews, and Mr. J. R. Van Wagenen.

Formal consent was given to the diocese becoming a member of the Second Province, and the following were elected as delegates to the Provincial Synod: The Rev. Henry E. Hubbard, the Rev. Octavius Applegate, D.D., the Rev. William Cooke, the Rev. Henry C. Staunton, Mr. George Underwood, Mr. Frank L. Lyman, Mr. J. T. A. Doolittle, and Mr. Frederick J. Bowne.

The following Standing Committee was elected: The Rev. William De L. Wilson, D.D., the Rev. E. H. Coley, D.D., the Rev. Karl Schwartz, Ph.D., the Rev. James K. Parker, Mr. Edgar C. Emerson, Mr. John R. Van Wagenen, Mr. George T. Jack, and Mr. J. T. A. Doolittle.

ARKANSAS

IN the business sessions of the council, steps were taken toward a complete revision of the constitution and canons of the diocese. The Bishop's salary was increased from $3,600 per year to $4,000. A committee of laymen was appointed to inspect the Episcopal Residence and make such alterations and improvements as might seem desirable. The most interesting legislation enacted was that embodied in the following resolution which was presented by the Rev. Howard M. Ingham of Camden: "The diocese of Arkansas in council assembled desires to put itself upon record as heartily approving and being in full sympathy with the current movement to restrict and abolish the sale of intoxicants; and we are ready to do all in our power to assist enforcement of the recent legislation on this subject by the state and by the nation."

The council was held at Fort Smith, and a sermon was delivered at the opening service by the Rev. Wm. M. Walton of Helena, who made a strong plea for greater activity on the part of the Church and its social service forces in the direction of temperance propaganda and the restriction of the liquor traffic.

The former Standing Committee was reëlected. Delegates and alternates to the Provincial Synod of the Southwest were elected as follows: the Ven. E. W. Saphorè, the Rev. H. A. Stowell, the Very Rev. Geo. B. Myers, the Rev. C. C. Burke, the Rev. J. W. Thompson; Messrs. J. W. Ferrill, R. B. Bancroft, R. Salisbury Walker, Robert E. Wait, and Carl Baer. Alternates, the Rev. Messrs. A. R. Llwyd, E. T. Mabley, M. W. Lockhart, Chas. F. Collins, and Lee W. Heaton; Messrs. S. A. Pernot, P. K. Roots, J. E. Rosebrough, J. H. Hawthorne, and M. F. Bonham.

There were missionary meetings on the two evenings, the first being addressed by Bishop Winchester and Bishop Griswold, and the second by the clergy having charge of missionary activities within the diocese. Bishop Winchester also conducted a Quiet Hour for the clergy with celebration of the Holy Communion on the second morning.

FLORIDA

AN effort was made to amend the canons of the diocese in such way as to permit the women of the diocese to vote at the annual parish meetings. The matter was referred to the committee on Constitution and Canons. A majority report was brought in favoring the amendment, but a strong minority report was made against it. Consequently the whole matter was postponed for consideration at the next council

The plan of laying assessments against the parishes and missions of the diocese was again amended so that in future the assessments shall be based on the running expenses. A provision is made whereby missions receiving aid from the Board of Missions shall have the amount so received deducted from the amount of their expenses. The assessments are made on a sliding scale of percentage under certain groups of amounts for expenses, those having the largest expense to have the largest percentage of assessments. After several years of experimenting with the matter of assessments it is believed that a satisfactory basis has been reached.

The Provincial System was accepted and the deputies elected to the Provincial Synod are the Rev. V. W. Shields, D.D., Jacksonville, Rev. J. Lindsay Patton, Jacksonville, Ven. John H. Brown, Pensacola, Ven. William Wyllie, Palatka; Messrs. H. C. Birley, Lake City, John S. Bond, Jacksonville, W. W. Hampton, Gainesville, F. P. Dearing, Jacksonville.

HARRISBURG

IT was decided to celebrate the tenth anniversary of the consecration of Bishop Darlington in Harrisburg, the see city, at the time of the meeting of the next convention in that place early in May. An effort is to be made to signalize the occasion by increasing the endowment fund of the diocese $10,000. For that purpose committees are appointed in each of the three archdeaconries and sub-committees in each parish and mission are to be appointed.

In his address the Bishop spoke of the need for building up the archdeaconries, making them an integral part of the diocese, and a central point from which much of the missionary work could be done. He expressed his pleasure at the appointment of a commission on business methods in Church affairs by the last General Convention, and spoke of the great need for improvement in the conduct of the business of every parish in the diocese. He emphasized the necessity of a clergyman utilizing his time and strength for the best interests of the parish, and the furtherance of the work of the Church, and said that the great lack in almost every clergyman's life was system.

The members of the Standing Committee and diocesan officials generally were reëlected. Acting upon the favorable report on the subject from the committee on Canons, the diocese unanimously consented to become part of the Third Province. The Rev. Henry D. Speakman, the newly appointed chaplain of our work at Mont Alto Sanatarium, was granted the floor and spoke of the various needs of his work and of the need of an addition to the house that has been recently secured for the chaplain's use. The sum of $432 was quickly promised by the delegates present for the purpose. The report of the secretary of the diocesan Board of Missions showed that a larger number of parishes and missions than ever before had met their full apportionments, and that at this date there was in the Treasury of the Board a larger amount than ever before at the corresponding date toward meeeting the payments of stipends to the missionaries on July 1st.

The report of the committee on Social Service, presented by the Rev. C. G. Twombly, discussed the subject of the drink evil and favored the plan of county local option.

By invitation of the headmaster of Yeates School for Boys the members of the convention in large numbers visited the school, which is about two miles from Lancaster. A special trolley car was in readiness immediately after the adjournment for the use of the delegates.

The Church Club of the diocese met at their annual dinner in the evening. A large number of the members of the diocesan convention were present. Addresses were made by the Rev. George W. Richards, D.D., of the faculty of Franklin and Marshall College in Lancaster, on Church Unity; the Rev. David M. Steele of the Church of the Epiphany, Philadelphia, on Clergy and Laity; the Rev. Rowland S. Nichols, Archdeacon of Haiti, on his work and special needs of that island, and by the Bishop of the diocese. The Rev. Dr. Arthur B. Kinsolving of Baltimore who was to preach the baccalaureate sermon for the Yeates School on the following morning was also present and spoke on the subject of Church Unity.

DULUTH

AT the earnest recommendation of the Bishop, the diocese declined for the present to enter the Provincial System, but appointed a committee to attend the coming Synod and report its recommendations to the convention of next year.

In his address the Bishop referred to the widespread desire for Christian Unity and the Kikuyu incident, pointing out principles which the Church never could sacrifice, the chief of which is the divinely commissioned ministry. The portion dealing with Scriptural and historically references to the apostolic ministry, the Episcopate, and the priesthood, made a profound impression because of its scholarly research. The Bishop in referring to the Provincial System commended the action of the diocese of Alabama and expressed the hope that the diocese of Duluth would do likewise; giving as his chief reason that there is serious danger of a diocese losing its independence and its direct contact with the General Convention.

The Rev. James G. Ward was elected secretary, a rising vote of thanks being tendered the retiring secretary, the Rev. Dr. Coolbaugh.

The following were elected to the Standing Committee: the Rev. Messrs. F. C. Coolbaugh, D.D., J. D. Ward, W. E. Harmann, and Archdeacon Parshall; Messrs. Jas. A. Brown, Geo. H. Crosby, F. W. Paine, and W. E. Magner.

The convention decided not to enter the Sixth Province until such a time as the diocese is better informed as to the object and purposes of the Provincial System, but to send a committee to the Synod to report to the diocesan convention of 1915. The discussion upon this subject was intense for and against. At one period the Bishop asked the Archdeacon to take the chair while he addressed the convention in earnest and impassioned tones giving his reasons why the diocese should wait. The committee elected to attend the Synod meeting consists of the Rev. A. W. Ryan, D.D., D.C.L., the

Rev. S. J. Hedelund, the Rev. F. H. Oehler, the Rev. Thos. W. MacLean, D.D.; lay: Messrs. Jas. A. Brown, T. W. Paine, Thos. S. Wood, and J. W. Lyder. Alternates: the Rev. Messrs. E. C. Kahosed, A. O. Worthing, W. E. Harmann, L. R. Levering; lay, C. J. McNair, W. E. Magner, Mat. Field, and John Corrothers.

Bishop Morrison in touching words spoke of his length of service to the Church and his advancing years and need of assistance that he might be relieved of some of the heavier work throughout the diocese. The convention requested him to appoint a commission to provide for the support of a Bishop-Coadjutor, the commission to report to the convention of 1915. This was complied with. Before the closing of the convention there was an interesting discussion of Sunday school work.

The Woman's Auxiliary, holding its sessions at the same time, created the new office of extension secretary for which Mrs. W. H. Genell was elected. It was decided to offer a banner to the Junior branch which should send in to the next annual meeting the best missionary scrap book with map on Alaska. The Rev. E. C. Kahosed, representing two of the Indian branches, told of the earnest and devoted work of the Indian women on the reservations.

EASTON

THE diocese declined for the present to take its place in the Third Missionary Province. Committees were appointed to revise the parochial report blanks and to bring the diocesan canons into harmony with the canons of General Convention. Two resolutions looking toward the reorganization of the diocesan Mission Board were introduced, both of which were deemed inadvisable at this time, and were laid over until a future convention.

The diocesan treasurers reported funds to the amount of about $60,000. The trust funds of the diocese were increased by a bequest of $500.

The Standing Committee elected was: Rev. David Howard, Salisbury, Md.; Rev. George C. Sutton, Oxford, Md.; Rev. William Schouler, Elkton, Md.; Judge James A. Pearce, Chestertown, Md.; Judge William H. Adkins, Easton, Md., and Mr. Edwin Deshield, Cambridge.

This meeting was of an especial interest from the fact that it was in the old parish at Chestertown, where our Church received its name and also from the fact that the author of the Preface to the Prayer Book was a rector of this parish.

LEXINGTON

THE nineteenth annual council of the diocese of Lexington convened in Christ Church Cathedral, Lexington, Wednesday, morning, May 27th. Every clergyman canonically and actually resident in the diocese was present. There was also an unusually large attendance of lay deputies. The Holy Communion was celebrated by the Bishop at eleven o'clock for the members of the council and of the Woman's Auxiliary. In the afternoon the council organized for business and the Bishop read his address.

The Bishop, after dealing with matters pertaining to diocesan institutions and enterprises, urged the creation of a commission on efficiency in the Lord's business "to report to the next council along the very lines committed by the General Convention to its commission." "I wish also to recommend that to our diocesan commission on efficiency should be referred by this council the whole question of the investment of, and security for, parochial funds and endowments, with authority to ascertain the facts as to the funds and endowments held within this diocese, and with instructions to report upon the same to the next council, together with such recommendations as it may seem good to them to make in connection therewith."

On the apportionment for General Missions the Bishop said: "Let this council adopt, and send ringing through this diocese, a message to the effect that the diocese expects every clergyman and layman, every parish and mission, to do his and its part, and to cooperate each with the other, until on the first day of September next, the whole of our apportionment shall have been paid." He urged the great necessity for thorough work in the Sunday School. When he is told, "There are no children to speak of in this congregation," and when he finds such a reason to be given for attempting no Sunday school work, "I feel," says the Bishop, "as if there were written over the portal of that church's future, the legend which Dante has made immortal, 'All hope abandon, ye who enter here.'"

The address concluded with a recommendation for the fitting celebration of the twentieth anniversary of the founding of the diocese.

The council later adopted the several recommendations of the Bishop's address. The elections resulted as follows:

Deputies to the Primary Synod of the Fourth Province: Rev. J. M. Maxon, the Very Rev. R. K. Massie, D.D., Ven. F. B. Wentworth, Rev. J. J. Gravatt, Jr., Messrs. A. D. Cole, J. T. Shelby, L. B. Marshall, and F. L. Rainey. Alternate deputies: Rev. Messrs. G. H. Harris, H. C. Salmond, J. H. Gibbons, J. Williamson, and Messrs. J. A. Murray, H. T. Duncan, C. M. Woodbury, and Herbert Jackson.

The Standing Committee: Rev. G. H. Harris, Very Rev. R. K. Massie, D.D., Rev. J. M. Maxon, Mr. Henry Higgin, Mr. W. D. Spalding, and Dr. W. B. McClure.

The congregation of St. Margaret's, Jenkins, Ky., was admitted into union with the council as an organized mission, and Calvary, Ashland, as a parish.

The Sunday school committee appointed from year to year in accordance with the diocesan canons was by a resolution of the council authorized to assume all the functions of a permanent Sunday school commission.

The following resolution was introduced on behalf of a woman communicant of the diocese and member of the Social Service committee to whom the subject of the resolution had been referred for consideration by the committee:

"*Resolved*, That it is the sense of the council that the clergy of the diocese of Lexington ought to be free to exercise their discretion in the choice of fermented or unfermented wine for use in the administration of the Holy Communion, and be it further

"*Resolved*, That the council of the diocese of Lexington present a memorial to the next General Convention asking that this liberty of the clergy shall be incorporated in the canons of the Protestant Episcopal Church."

After a motion to lay the whole matter on the table had been defeated a resolution was adopted calling for the appointment of a committee to consider the subject and to report to the next annual council.

On the night of the 27th there was an inspiring service in the Cathedral in the interests of religious education, the speakers being the Rev. J. M. Maxon, and the Ven. F. B. Wentworth. The following night there was a service in the interests of missions at which the Rev. P. N. Tsu was the preacher.

The annual meeting of the Woman's Auxiliary was held in the Cathedral parish house in connection with the council. There was a large attendance of women, unusual interest shown in the work of the Auxiliary, and excellent reports of the work from every department of the organization. The officers of the past year are continued.

MARQUETTE

THE nineteenth annual convention of the diocese of Marquette met at Negaunee, Mich., in St. John's Church, Wednesday, June 3rd.

In his address the Bishop called attention to the reports, which denoted change and progress, and to the fact that the reports of parishes on the number of baptisms, marriages, and burials indicated generally the amount of influence the Church was exercising through the clergy upon the communities in which they serve. He also laid special stress on the necessity that the clergy should so perform their work that personal advantage should in no way enter to mar a consistent work. He emphasized the necessity of a strong ethical conscience, without which grave harm is done to the cause of the Church. He urged the use of the duplex envelope system and made telling comparisons with other dioceses of similar resources, to show the plain duty and ability of Marquette diocese.

The Rev. J. A. Ten Broeck of Calumet, gave a very concise and thorough report for the Social Service Commission. He discussed the past strike in the copper country and gave the reasons for its failure. The chairman's investigations included authoritative statements from Federation officials as well as others.

After the evening service the missionary reports were given by the Rev. W. Poyseor and the Rev. G. W. Stillwell. It was voted that the conventions hereafter meet at Marquette.

Elections were as follows:

Secretary, Rev. James E. Crosbie.

Standing Committee, Rev. W. R. Cross, Rev. Carl G. Ziegler, Rev. Joseph A. Ten Broeck, Messrs. T. E. Bissell, Peter White Phelps, C. J. Shaddick.

Social Service Commission, The Rev. Joseph A. Ten Broeck, the Rev. Reginald J. T. Hicks, Mr. W. J. McCarindale.

Deputies to Provincial Synod, Rev. R. T. Hicks, Rev. W. Poyseor, Rev. J. A. Ten Broeck, Rev. H. B. Ziegler, Messrs. P. W. Phelps, S. Williams, L. Putnam, F. W. Stone.

The convention appointed the Rev. S. H. Alling and Mr. Merriam of Sault Ste. Marie, to send a letter of condolence to the Bishop of Alaska over his recent bereavement in the death of Mrs. Rowe.

UTAH CONVOCATION

IN connection with the convocation held at Ogden there was a meeting of the Woman's Auxiliary and a rousing missionary meeting. The convocation listened to reports of progress, including that of the Sunday School Commission and of the Social Service Commission; decided that a mission should be held in the fall in Salt Lake City and other places; appointed a committee to devise a suitable manner of keeping the tenth anniversary of the consecration of the Bishop during the coming winter; and elected the following delegates to the Provincial Synod: Rev. Messrs. Jones, Fleetwood, Reese, Colladay; Messrs. Yundt, Reeves, Thompson, Ritchie; alternates, Rev. Messrs. Rice, Bulkley, Hendriques, Clement, Messrs. Scholefield, Mason, Lewis, Scheid.

THE BISHOP OF KENTUCKY ON THE CONFIRMATION RUBRIC

IN his annual address the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, treated at some length of the meaning of the Confirmation rubric relative to who may be admitted to Holy Communion. Does it mean, he asks, what it says, or is it to be interpreted so as to make it mean something different from that which seems most plain upon the surface? From that point he discussed the history of the rubric, showing the steps by which it has reached its present form.

In the face of this it is said by some, in the discussion of this subject, he continued, that baptism constitutes a person a member of the Christian family, and as a member of that family, he is entitled, not by courtesy, but by right, to all the privileges of membership in the family. The Holy Communion is one of these privileges. To refuse it is to raise a barrier against those who, though members of the family, may not "be ready and desirous to be confirmed." That it is a refusal, on the one hand, to recognize the Christian membership of baptized persons without regard to denominational affiliation, and, on the other, an over-exaggerated idea of the importance of the Holy Communion. Are such statements in accord with the truth? Will they hold in view of the practice of the Church?

In the first place, where is there a single known instance of our refusal to recognize the valid baptism of any man? Thousands are admitted to confirmation, annually, who were not baptized in the Church. Is there a specific case where a priest, after due inquiry and satisfied as to the validity of the baptism of anyone coming to us from other Christian bodies, where re-baptism ever was demanded or required? We admit all such persons to confirmation on equality with our own children baptized by ourselves. As to the charge that the refusal to admit unconfirmed persons to the Holy Communion is from an over-exaggerated idea of the importance of that sacrament, we hold no ideas regarding the Holy Eucharist. Ideas would belittle the Holy Communion. Ideas might, and, we fear, would become just what our ideas become. We have convictions, however, regarding this holy sacrament, and our conviction is that it is all important, so important that we regard it as the highest, holiest central act of worship, and the highest and holiest privilege of the spiritual life. So important, again, that "except ye eat My flesh and drink my blood, ye have no life in you."

Regarding the statement that we raise a barrier against those of other communions if we refuse to admit them to our altars, what about the baptized of our own communion? We should remember that if we lower the barriers in favor of those who do not belong to us we at once raise barriers against those who are baptized in the Church and do belong to us. If we recognize the baptism of other communions, where validly administered, as we certainly do, and then, on that ground, admit them to the Holy Communion without confirmation, do we not make the baptism of our own people inferior and less privileged when we debar them? The recognition of baptism places all on an equality so far as being "ready and desirous to be confirmed," but it places no one in a position of superiority where one man's baptism bestows privileges granted to our own only by confirmation. In treating all alike, we work no injustice either to our friends or to the children of our own household, nor do we overlook and deny their membership in Christ when we apply the same rule to them as to our own.

It is urged that Confirmation is not a sacrament in the same sense as Baptism and the Holy Communion, and, therefore, we should not hesitate to admit people to our altars. Why raise this limitation? Does not this prove more than was intended? Such an interpretation would as justly apply to ordination, for, if we restrict the definition of a sacrament to those instituted by our Lord, then neither is ordination a sacrament, and by the same reasoning we should admit to our altars and to our pulpits Christian men of faith and good works though they be not ordained nor ready and desirous of ordination as this Church requires of her priests. What says the rubric in the preface to the Ordinal? "No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions except he be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had Episcopal Consecration or Ordination." Surely no one could rightly complain of injustice if the Church designates who are permitted to minister at our altars as well as who are to be admitted.

Your Bishop once discussed the rubric at the end of the Confirmation Office with a well-known lawyer, a devout Christian man, not of our own Church, who, upon examination, expressed his opinion that the rubric meant what it said on the face of it, and that the Church was competent and right in defining who were and who were not eligible to the Holy Communion.

PRIZES OFFERED FOR ESSAYS ON INTERNATIONAL PEACE

THE Church Peace Union authorizes the offer of $5,000 in prizes for the best essays on International Peace. The sum is apportioned as follows:

1. A prize of one thousand dollars ($1,000) for the best monograph of between 15,000 and 25,000 words on any phase of international peace by any pastor of any church in the United States.

2. Three prizes, one of five hundred dollars ($500), one of three hundred dollars ($300), and one of two hundred dollars ($200), for the three best essays on International Peace by students of the theological seminaries in the United States.

3. One thousand dollars ($1,000) in ten prizes of one hundred dollars ($100) each to any church member between twenty (20) and thirty (30) years of age.

4. Twenty (20) prizes of fifty dollars ($50) each to Sunday school pupils between fifteen (15) and twenty (20) years of age.

5. Fifty (50) prizes of twenty dollars ($20) each to Sunday school pupils between ten (10) and fifteen (15) years of age.

All essays must be in by January 1, 1915.

It is hoped that from the thousand dollar ($1,000) prize offered to clergymen one or more essays may be found which will be worthy, not only of the prize, but also of publication and distribution by the Foundation.

Further particulars about these prizes, as well as literature to be used in the preparation of the essays, and lists of books, can be secured by addressing the Secretary of The Church Peace Union, Rev. Frederick Lynch, D.D., 70 Fifth avenue, New York City.

The churches of the country will be interested in knowing that a world conference of ministers interested in the peace movement has been called by The Church Peace Union for the first week in August (3rd to 8th) in Switzerland. The German Church Peace Council and the British Church Peace Council are arranging to carry a large number of delegates to this conference, and they hope to meet there many clergymen from America. It will be a rare opportunity for the American clergymen to meet their European brethren. This conference will be of an intimate nature rather than of the nature of a great public demonstration, but it is hoped that it may lead up to a great world congress of the churches in the near future. While the Union is asking the churches to appoint official delegates, and while several of the leading peace workers among the clergy have been especially asked by the Union to attend this conference, *every clergyman traveling in Europe in August* is not only invited most cordially to be present, but if he is interested in the great world movement toward closer brotherhood and goodwill and the union of the churches in all social reform, he is strongly urged to take part in the discussions. The only credentials demanded will be the desire to help the cause. A great many American clergymen will be traveling in Europe this summer, and the Union earnestly hopes that they will adjust their tour so as to be in Switzerland for this first week in August. "I would like to hear as soon as possible," says Dr. Lynch, "from any clergyman who is to be in Europe this summer and who would be interested in taking part in this gathering. It will be a very unique meeting, the first of its nature ever held, perhaps the beginning of a great movement. Whoever attends will have the opportunity of meeting some of the leading pastors of both Great Britain and the Continent."

IF I WERE annihilated this moment, I should bless God for having been allowed to live. Far more, if I were to have to toil and suffer in this sorrowful but glorious earth-life through unnumbered ages, and the sorrow and suffering continued to bring the living life with it that it has brought, I would gladly accept sorrow and suffering here on earth. How much more, then, when I expect, and am sure, that a very few years more will place me with these precious life-powers in a world fitted for highest life, with life intensified, and all the pure great life of ages gathered there, besides those whom I have dearly loved.—*Edward Thring.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

UNEMPLOYMENT AND THE UNEMPLOYABLE

TO quote the report of the Social Service Commission of the diocese of Long Island, the special industrial problem which the Commission has brought to the mind of the Church is that of unemployment. The Commission said in its report: "We would ask the ministers and the people of the diocese to study this serious and complicated problem." *The Industrial Situation,* by Professor Carlton, of Albion College, is recommended for study. In it are presented facts which show that the extent of unemployment in the United States is alarming; that the labor market is not well organized, the present employment bureaus being inefficient agencies for the sale of labor power, that the backward worker furnishes the American people with a perplexing problem, that irregular employment is demoralizing, and that an increasing number of people are not simply unemployed but are unemployable.

Further quoting the Commission's report: "The American people must be awakened to the economic and moral problems connected with these classes. The nation's first duty is the conservation of its human resources."

TO ESTABLISH EMPLOYMENT BUREAUS

A clergymen's committee on unemployment was formed in Brooklyn during the past winter, and the diocesan Social Service Commission was represented by the chairman and field secretary. The committee had a bill introduced into the state senate, the purpose of which was the establishment of public employment offices throughout the state, under the jurisdiction of the commissioner of labor, for the purpose of bringing together all kinds and classes of workmen in search of employment, and employers seeking labor. The bill did not pass, but will be reintroduced into the next session.

The Pennsylvania Social Service Commission is preparing a list of all the present employment agencies for immediate use, and is preparing a memorial to the next legislature for the establishment of employment bureaus.

WOMAN LABOR IN EUROPE

As some one said the other day, How differently the question of the work of women is treated in European countries from the way it is in American states! In Europe fourteen of the leading nations have entirely prohibited the work of women between certain periods at night by international treaty. This treaty was the result of a conference called by the International Association for Labor Legislation in Berne in 1906. To this conference delegates were sent by the governments of Austria, Belgium, Denmark, France, Germany, Great Britain, Holland, Hungary, Italy, Luxemburg, Portugal, Spain, Sweden, and Switzerland, and an international convention forbidding night work for women was signed by all the fourteen countries. By 1912 all of the countries except Denmark had enacted legislation embodying the provisions of the convention and had ratified the treaty.

RECOMMENDATIONS OF WESTERN NEW YORK COMMISSIONS

The appalling statistics which report hundreds of young women disappearing from through trains in the course of a single year, led the Social Service Commission of the diocese of Western New York to support the proposition of the appointment of train matrons. "This means a consecrated woman on every through train," whose duty would be to look after women generally, especially young women and girls, when traveling alone. The Commission also recommended an act to prohibit treating. The Commission is opposed to the appointment of social workers in lieu of ordained ministers in the navy, this action being taken in order to insure a supply of ordained men for sea-going ships.

A RECENT ISSUE of *College Ministry,* the organ of the Daily Vacation Bible School Association, showed that 103 churches of the leading Protestant communions in seventeen civic centers were open daily for six weeks during last July and August to children of all creeds and races, and that 27,021 boys and girls were enrolled in the Vacation Bible schools organized and conducted by 425 earnest students employed by the association and affiliated committees. The chief centers of work were Boston, Providence, New York, Philadelphia, Baltimore, Pittsburgh, Chicago, and Cleveland, and at least 9,000 children were enrolled in New York and Philadelphia in schools conducted on identical lines by other organizations. Plans are making for more extended work during the coming summer.

CANCER, according to the executive secretary of the American Society for the Control of Cancer, can be prevented or cured, and the needless sacrifice of thousands of lives stopped by educating the public as to the facts about this disease. According to Mr. Lakeman, who writes on the subject in the *Survey,* "The cause of cancer is not understood, but much is known about the conditions under which it develops, and it is certain that safety lies only in early recognition of the symptoms and prompt operation. Radium is useful in some cases but it is not to be relied upon as a substitute for surgical treatment—the only known sure cure."

TRAFFIC POLICEMEN in Washington have been provided with standing umbrellas to protect them during the summer months from the sun's rays. With Indianapolis providing foot-warmers for the police in winter, Washington and Baltimore keeping their heads cool in summer, and Glasgow, Scotland, providing warm food and tea for policemen on duty by means of electric heaters or hot plates placed in telephone signal boxes, the lot of the policeman should be a happy one, or at least a happier one than it has been in the past.

THE JOINT COMMISSION on Social Service has endorsed the Kern-McGillicuddy Bill now before Congress providing for workmen's compensation, and has also determined to enter actively into the social insurance educational campaign. The several diocesan Social Service Commissions will be asked to work for the Kern-McGillicuddy Bill.

THE *Gospel of the Kingdom* for June discusses the abatement and prevention of poverty. The editorial is entitled "The Great Fear," and there are interesting discussion of state labor exchange, seasonal unemployment, colonies for the unemployed, and colonies for the unemployable.

"THE ADULT SCHOOL is a social lever of transcendant power for inducing men who have lived only for self to give themselves to the work of improving the locality in which they live." So declares Edward Smith in his new book, *Mending Men: The Adult School Process.*

THE INDUSTRIAL COMMISSION of Ohio has issued its first report. It deals with the question of wages and hours of labor of women and girls employed in mercantile establishments in Ohio last year. The address of the Commission is at Columbus.

FOR THE SECOND TIME the Baldwin prize offered by the National Municipal League has been won by a young lady and the same young lady, Miss Sybel E. Loughead of Radcliffe College.

"I HOLD that personal depravity is as foreign to any sound theory of the hardships of the modern poor as witchcraft or demoniacal possession; that these hardships are economic, social, transitional, measurable, manageable. Misery, as we say of tuberculosis, is communicable, curable, and preventable. It lies not in the unalterable nature of things, but in our particular human institutions, or social arrangements, our tenements and streets and subways, our laws and courts and jails, our religion, our education, our philanthropy, our politics, our industry, and our business."—*Dr. Edward T. Devine.*

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

ENGLISH CHURCH HISTORY AND THE PAPACY

To the Editor of The Living Church:

ALL Churchmen must heartily approve of that movement in our Church towards the correction of the errors of ecclesiastical and secular history, particularly the common statement that the Church of England was established in the sixteenth century during the Reformation. In the face of this movement it is unfortunate that our controversialists make the mistake of allowing their proof of the historic continuity of the English Church to rest so largely on the statement that our Church never completely came under papal control.

The truth of that statement is doubtful. Indeed, I believe that history abundantly proves the complete subjection of the English Church, during a long period of her existence, to the rule of the Roman pontiff. The few instances of protest against that rule prove, rather than disprove it. But whether this assertion of our writers be true or not, I earnestly protest against the use of two rather common mis-statements they offer in support of their proposition.

The first is, to quote Dr. A. W. Little, "Roman canon law was *never* of force in our Church." This is far from being historically true. The fact is that during the twelfth century the whole of western Europe, including England, was subject to the jurisdiction of the Roman curia. It was the ecclesiastical tribunal of last resort. Not only was the Pope the supreme legislator but he was also the supreme judge of the Church. He possessed original as well as appellate jurisdiction. He could be called in by a litigant at any stage of the suit. In addition to the judgments he pronounced, any *dicta* he might be inclined to express had the force of law. Cases came before the English eccesiastical courts or before special tribunals composed of prelates who were delegates of the Pope specially commissioned by him to hear a particular case. The law these courts applied was the *jus commune*, the common law of the universal Church. The English provincial constitutions and canons formed but a very small part of the law of the Church. Under the theory of Roman canonists, they were supplemental to the universal law and were valid only in so far as they interpreted or enforced papal decrees. Roman decretals furnished the rule of decision in a vast number of cases arising throughout the Island. In the thirteenth century the number of English cases which came before the Pope was larger than that from any other country in Europe. Disputes between the temporal and spiritual powers inevitably arose as the state developed its conscious life until there grew up a great stretch of debatable ground over which neither party was completely sovereign. That a similar contest was arising in other parts of the world is shown by the fact that sixteen years after the controversy about investitures was settled in England a similar controversy in Germany was ended by a similar compromise. Indeed, the royal courts in England, by abandoning to the Church absolute jurisdiction over testamentary and intestate succession to personal property, gave to the ecclesiastical courts a larger authority than they possessed in any other European country. The statutes of Provisors and Premunire are cited by our controversialists as instances of the Church's protest against papal patronage, and yet the Bishops of our Church took no public part in the enactment of these statutes. The Bishops of the Church were requested for their opinion as to the papal power in respect to the subjects of the second statute of Premunire. They returned a guarded answer which was satisfactory to Parliament while it did not commit the Bishops to any statement contrary to canon law. To argue from such legislation that the Church was asserting its independence of the Pope and denying his supreme legislative and judicial powers, is to do violence to the plain facts of history.

The second error so commonly made is the reference to the first article of Magna Charta as proof of the protest of the English Church against papal encroachment. The fact that Magna Charta is essentially a feudal document is generally overlooked. Speaking loosely, the charter is a contract between the King and his barons, and the Church is a party to it only because the clergy, as a powerful estate of the realm, were collectively a constituent part of the feudal state. The concession gained through the charter has only a political significance, being the first step the clergy made towards political independence for the Church and a movement away from a feudalism under strong royal control. The concession was essentially similar to the other political concessions of the charter. That this is true, and that no protest was being made by the Church against Rome, is clear from the internal evidence furnished by the charter itself. Our writers only quote the first part of the first article which reads: "The English Church shall be free, and shall hold its rights entire and its liberties uninjured." Even this one clause, standing alone, asserts no protest against papal encroachment, for the Pope is a party to the charter only by virtue of his acknowledged sovereignty in the Church. The concession is one granted by King John; it is even doubtful whether the terms of the grant would bind his successors. The protest is against the *King's* interference in the exercise of certain rights of the Church, especially the right of freedom in the election of English prelates. The article immediately goes on to say (and this part of it is never quoted by our writers), "that the freedom of elections, which is considered to be most important and especially necessary to the English Church, we (the King) . . . granted and by our charter confirmed, before the contest between us and our barons had arisen, and obtained a confirmation of it by the lord Pope Innocent III, which we will observe," etc. What clearer acknowledgment of the Pope's supremacy could be expressed than in these words, which recognize on the part of King and Church that the rights and liberties of the English Church ultimately depend on the grant of "the Lord Pope"? And then in the preamble to the charter it is recited that the grants therein made are "with the advice of our venerable fathers, Stephen, Archbishop of Canterbury, Primate of all England, and Cardinal of the Holy Roman Church, Henry, Archbishop of Doublin," and other Bishops; "of Master Pandulf, subdeacon and member of the household of the lord Pope," etc. It should be observed that the term "Holy Roman Church" as used in Magna Charta referred to the local Church in the city and diocese of Rome and the Cardinals were officials of that diocese despite their English residence. Yet the use of the term and the description of Stephen Langton as an official of the Roman Church and as the primate of the English Church indicate very clearly the acquiescence of the latter Church in the exercise of papal control over it. Dr. Little says that "it is amusing to hear Roman controversialists of these days claiming Magna Charta as one of the glories of the Roman Church"; and yet the truth of the matter is, that even though the English Church enjoyed a separate existence, the Roman claim is, historically, as direct as ours.

In conclusion, it may be said that it is neither wise nor right for our Church historians to make these errors. They have admirably proved the essential fact necessary to show the historic continuity of the Anglican Church, namely, that that Church was in existence before there was any such blight in the world as papal supremacy and continued its separate existence throughout its subjection to the papal power. The degree of its subjection is not of importance in determining the historic continuity of Ecclesia Anglicana. While we insist on historical accuracy in others, let us be careful to exercise it ourselves.

SETH SHEPARD, JR.

Dallas, Texas, June 2nd.

THE APOCRYPHA

To the Editor of The Living Church:

HAVING recently had occasion to call the attention of a secular newspaper editor to the prevalent error he made of allotting exactly sixty-six (and no more) books to the Bible, makes me think it well to mention the matter here; although every intelligent Anglican Churchman knows, or ought to know, that the Bible contains (or ought to have bound up with it), ten other books and four parts of books which make up what is (I think unfortunately) called the *Apocrypha*—an unused designation till about 1549.

Bibles "appointed to be read in churches" of course, include the Apocrypha, and thus seventy-six books and four parts of books (to be exact) are contained within the binding, from cover to cover.

Let me invite all who have not seen Dr. James Thompson Bixby's "Hidden Between the Testaments" to try to read it. In the seven pages of *Harper's Magazine* for April 1913, where I saw and read it, the statement is made concerning "these ancient books between the Testaments" (as the author calls them) that "It was not till the year 1826 that the British and American Bible societies banished them from the company of the other Biblical writings with which for eighteen centuries they had been contributing to the moral instruction and spiritual nurture of Christendom."

Philadelphia, May 28th. WM. STANTON MACOMB.

APPRECIATION OF THE PRAYER BOOK

To the Editor of The Living Church:

THE enclosed article I find on the inside cover of a Prayer Book distributed some years ago in different hotels in this vicinity, and it would seem valuable to call attention to it at this time when the Prayer Book, according to some critics, is obsolete and needs revision and adaptation for our present needs:

"The Book of Common Prayer is a literary classic as well as a book of religion. It is a growth of the ages, and embodies the

noblest sentiments in a style which Macaulay described as 'that great model of chaste, lofty, and pathetic eloquence.' It sets forth standards of doctrine, discipline, and worship which have come down from early times. It contains a summary of the things a Christian ought to know, believe, and do. It groups the incidents and teachings of our Lord's Ministry, and presents the facts and doctrines of the Divine Revelation in due order and proportion. Its creeds express the faith of Christendom. Its canticles lift the soul to loftiest praise. Its catechism instructs childhood in the elements of religion. Its Psalter, in portions for daily use, interprets the emotions of the human heart. Its occasional offices carry solace to the sick, the aged, the troubled, and hallow the varying conditions of life whether of joy or sorrow. As a witness to the truth, a guide to worship, and an incentive to right thinking and righteous living, it may well claim the attention of the thoughtful, and it is worthy to be the companion of all. In one word, it is the people's book—a book for all the people."

Yours very truly, JAMES H. GORHAM.

General Theological Seminary, New York, May 19th.

AUTHORSHIP OF "THE GOOD SHEPHERD"

To the Editor of The Living Church:

I WISH to correct the very natural, though wrong, impression gained by the Rev. Chester Wood in regard to the authorship of "The Good Shepherd," published in the Easter number of THE LIVING CHURCH.

The poem was not written by Miss Vaughan of New York, as Mr. Wood has been led to believe, as stated in his article "A Tragedy in Eight Lines." In selecting the pen name of "Virginia Vaughan," as a compliment to my mother, who was Miss Vaughan of Virginia, I was not aware that there had been an author who bore this name.

I wrote "The Good Shepherd" in July, 1911, on the occasion of the death of a dear relative. I am pleased that through the little poem the interesting life-story of the real Virginia Vaughan has been given to the readers of THE LIVING CHURCH.

Mr. Wood, I am sure, would desire the truth, and I will acquaint him with the facts if you will kindly give me his address.

Yours truly,

(MRS.) MARIA BRISCOE CROKER.

2823 Edmondson avenue, Baltimore, Md.

June 3, 1914.

WOMEN IN THE CHURCH

To the Editor of The Living Church:

IN her first letter, Christine Gaulin advanced the opinion that indiscriminate Churchwomen were not worthy to enjoy equal status with Churchmen, though she did not support her theory with specific facts. While she does not depreciate women in her second letter, she now gives the idea that she thinks it is wrong for women to have any power in the Church, other than that of influence.

Supposing women's sphere is solely to exert influence; will the spiritual alone avail themselves of the privilege? Will the Virginia Lees have any chance? Will not some of the most indiscriminate of indiscriminate womanhood have great influence? Besides, how can a woman be sure she is not indiscriminate, but one of the choice spirits, fitted to advise men? Having so decided, she would be sorely tempted to spiritual pride.

Let us give the good Bishop the benefit of the doubt, and trust that he really meant what he said when he remarked that he would be glad in many instances to have women on vestries. The subject is a serious one, affecting the entire Church militant. Bishops have great spiritual responsibility, and surely we may conjecture that a Bishop is serious-minded. If the Bishop in question had had any idea that it is really wicked for women to serve on vestries, he would not have spoken approvingly of their doing so.

The truth is the best. The clergy have been divinely appointed to be our spiritual teachers. If it is true that "a helpmeet she was made, whether for the home or the Church," a man *can* say so, if he is a priest, just as well as St. Paul could say, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." But it does not say in the Bible that woman was made a helpmeet for the Church.

St. Paul does say: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." Taking into consideration the part of the chapter preceding, St. Paul has been speaking in regard to men preaching in the Church—I understand this passage to mean that women are not to preach in the Church. I do not see that it would violate the teaching of St. Paul if women were on the vestries. The verse following, I. Cor. 14: 35, if applied to present-day conditions, might give rise to some amusement, though, of course, it was applicable in St. Paul's time. The women of the present age, who attend Church services and read Church papers, would not generally receive much enlightenment in regard to religious matters, if they sought it from their husbands!

Would not women, if on vestries, still be under obedience? Are not laymen under obedience, when vestrymen, to the spiritual authority of the clergy? The Church does not claim it is wrong for a woman to hold sovereign power in a country, like Queen Elizabeth and Queen Victoria did, but I think one could find in St. Paul's teaching quite as much authority for claiming that that is wrong, as for claiming it is wrong for women to serve on vestries.

People have always been largely governed by their traditions. Of course, for women to be on vestries is not traditional. But the Church is not ultra-conservative. She accepts the truths of evolution, and does not take any stand against the higher education of women. For a good many years the cause of Woman Suffrage has been under consideration, and recently the Archbishop of Canterbury, the Bishop of London, and four other Bishops have voted in favor of it. Woman Suffrage is bound to come. Perhaps women will also serve on vestries. (MRS.) ANNA H. FUNNELL.

Plattsburgh, N. Y., June 3, 1914.

"SEEKING THE TRUTH"

To the Editor of The Living Church:

ONE sentence in your excellent editorial on "Seeking the Truth" seems to suggest an unfortunate antithesis. ". . . whether God speaks directly to souls without intermediary, . . . as is the contention of most Protestant theories, or whether God uses human intermediaries as His normal way in preparing souls to have direct access to Him, as is the contention of Catholic theology." This seems to suggest the idea that indirect access to God comes first, and direct access afterwards; and seems further, unintentionally of course, to suggest the idea that in Protestantism the soul has direct access to God and in the Church the soul has indirect access to God, at least at first. It would not be surprising if men chose Protestantism, if this unintentional antithesis worked into their minds.

Direct, or immediate, access to God is had by prayer, whether in the Church or out of it. Indirect, or mediate, access to God is had by the Sacraments, only in the Catholic Church. In prayer God receives all souls directly to Himself; in the sphere of sacramental grace man is compelled to seek salvation by the ministrations of his brethren. "Am I my brother's keeper?" In the sphere of sacramental grace, God answers affirmatively.

It is not strictly true that indirect (sacramental) access to God precedes direct (by prayer) access to God. Rather, the two run side by side, and each harmoniously helps the other. In fact, since the unbaptized are taught to pray, it seems that direct access to God precedes sacramental access to God.

The mischief is, that where sacramental access to God does not exist, direct access to God does not exist either, except very imperfect and incomplete. This is the assertion of our Lord, St. John 14: 6; 6: 51-58, and is borne out by all religious experience. If we may judge by the best of Protestant literature, they have been able to achieve access to God only to a very limited degree. The best of it falls far short of Catholic mystical piety. The fact, again, that the monastic calling is never found among Protestants is irrefutable proof that Protestant spiritual life, at best, is on a low plane.

No, the truth needs to be proclaimed and emphasized, that the Catholic Church is the home of direct access to God. We are concerned for the conversion of Protestants, because, seeking God in their human Protestant way (which God certainly blesses in its degree), they are missing so much in union with God that they might attain where Divine Grace so freely flows.

Very faithfully yours,

Ironwood, Mich., May 31st. EDWIN D. WEED.

WHY MEN DO NOT GO TO CHURCH

To the Editor of The Living Church:

MUCH has been written in the Church papers, and also in the secular press, on the question, "Why do not men go to church?" Many reasons are given, but I have never seen what seems to me to be the real reason. I can only conceive of one reason which keeps men and women both from church. There was a letter in one of your recent issues in which this reason was almost expressed. This reason may be given in three words: "Lack of Faith." Let men and women once believe in the Real Presence of our Blessed Lord in the Holy Eucharist and they will fill our churches.

It seems to me that the doctrine of the Real Presence is so clearly stated in the Prayer Book that only the wilfully blind can fail to see it. In fact, I have had intelligent people outside the Church point out to me that this must be the doctrine of the Church according to the Prayer Book. Roman churches have crowds of men and boys at the early and late Masses. Why is it? It is because they believe that Christ is there and they go to worship Him. While Rome has made an attempt to explain the manner of

His Presence and has raised this explanation into a dogma, yet the fact remains that the people, because they believe Christ is present, flock to worship Him, even hampered as they are by being unable to take an active part in the service.

Is it not high time, if we want to win the people to church, to be more positive in our teaching respecting the Holy Eucharist? Impress it upon the minds of Confirmation candidates. Teach it to the children in the Sunday school. Preach it definitely and positively from our pulpits. The constant dropping of water will wear away a stone and the constant, persistent, faithful teaching of the fact of Christ's actual Presence in the Holy Eucharist will eventually be accepted and all those who so accept will be regular in their attendance at the offering of the Holy Sacrifice. Make it, what it should be, the chief service of the Lord's day; and the time will come when we will be able to win back many of those who are separated from us. A reunion of Christendom cannot be brought about until all Christians believe in the Eucharistic Presence of our Divine Lord.

W. M. PURCE,
General Missionary.

Columbus, Neb., May 31st.

LUTHERAN TEACHING AS TO THE REAL PRESENCE

To the Editor of The Living Church:

THE LIVING CHURCH of June 6th, in the article "The Real Presence," does an injustice to Dr. Martin Luther and his followers, called Lutherans. I am a Lutheran minister and I have studied Lutheran theology, and the confessions of our Church clearly and distinctly declare the doctrine of the Real Presence in more direct and positive language that it is set forth in the Book of Common Prayer. Our clergymen are more sound in this respect than are ministers in the Protestant Episcopal Church. We are one on this subject and I would ask you to point out and give any quotation from the writings of Martin Luther to show that you have not misrepresented the Great Reformer and Restorer of the pure apostolic teaching of God's Word. Read the fifth part of Luther's Small Catechism; also Art. X of the Augsburg Confession, Luther's Large Catechism. We are accustomed to have the doctrine of Transsubstantiation ascribed to us—unjustly also—but this is the first time I have heard that Luther and Lutherans reject the Real Presence.

Either you ought to furnish proof of your editorial statement or make correction at once.

Yours truly,
WILLIAM BRENNER.

543 Sixth street, Toledo, Ohio.

[We are glad to be corrected as to Lutheran teaching concerning the Holy Communion, and we have undoubtedly been guilty of careless expression in the editorial referred to. Whatever criticism may be made of Lutheran definitions of the sacrament, a doctrine of the Real Presence is undoubtedly taught by them. "When our Lord said 'This is My Body' and 'This is My Blood,'" says *An Explanation of the Common Service*, an accepted Lutheran text book, "He declared unmistakably that when His people eat and drink the sacramental bread and wine, He gives them His true body and blood."—EDITOR L. C.]

SOURCES OF THE PENTATEUCH

To the Editor of The Living Church:

ON reading the account of the new book by the Rev. J. Paterson Smyth, D.D., and the review of the same, I see no reason for taking from Moses the honor that has belonged to him for ages. Why deprive Moses of the credit of compiling and writing the books of the Pentateuch? It is probable that Moses wrote Genesis from two sources; one the oral teachings of his people handed down in song and story, the other from the writings and directions of Joseph, who received them from his father and preserved them (for Moses) on his own mummy, grave, and tomb. For what other reason would Joseph have had his body kept in Egypt for nearly four hundred years and have given such particular directions concerning it? It would be the safest, only way of preserving such records and communicating with the future deliverer of the Hebrew people. Joseph was buried at On, and at that temple was Moses "instructed in all the wisdom of the Egyptians" (Acts 7: 27). What did Moses guard so carefully in the Tent of Meeting outside of the camp? (Ex. 33: 7-12.) Why was the tent outside, not in the midst, as the Tabernacle? Joseph's body was buried in the field of Shechem, probably in the same place where the gods of Laban were hidden. (Gen. 35: 4.) Was not this the secret hiding place of the Jews? Did Joseph prepare this place to preserve his mummy? Why did Jacob purchase this field? I do not believe he sent a young lad like Joseph alone, to find a large party of brothers, but to teach him the secret of the place. "And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou?" (Gen. 37: 15.) This hiding place was under the "oak which was by Shechem," and Joshua "took a great stone and set it up there under the oak that was by the sanctuary of Jehovah" (in Shechem). "There is a tradition among the Jews" (Dean Stanley), "that the Ark of God is hidden in the grave of Joseph."

I would like to have the money and ability and power to search for this probable ancient hiding place and find the first copy of the book of Genesis and the ark, and tables of stone. Even if the mummy of Joseph has been destroyed by the elements, this case must still exist and hide many things of great interest. This idea is considered possible by the various scholars who have considered it, but the great men in charge of the excavations think Joseph's mummy would have been destroyed in the Palestine soil. I have such a high opinion of Joseph as a deep thinker that I hope and believe he had this place especially prepared to avoid such destruction.

Yours truly,
EMILY LOYD WILSON.

Beach Haven, N. J., June 2, 1914.

A NATIONAL PREACHING MISSION

To the Editor of The Living Church:

THE Rev. G. D. Christian's letter, "A National Preaching Mission to Convert Church People" (LIVING CHURCH, May 30th), though delayed by distance, arrives most opportunely. Now is the time to make preparations throughout the Church that in due season the National Mission may be undertaken with enthusiasm and success.

This splendid plan properly insists upon putting spiritual things first, that those which are the fruits of the Spirit may follow as a matter of course. I suppose there is no one who questions the need of a great preaching mission in the Church for the quickening of our own people. Many are hoping and praying that this plan may be the means of awakening us to greater zeal and service. We need it. And now that the plan put forth at General Convention has practically the endorsement of the Church at large, it remains for us to work it out. How shall it be done?

In this matter, as in others, it is possible that we may learn from our brethren of "other religious bodies." They are even now in this state of Washington and elsewhere, I hear, working out plans for increased efficiency in all departments of Church life. From what I have seen of their work along these lines, I wish that our Preaching Mission might include also a campaign for the purpose of emphasizing the many ways in which our Christianity might find expression, in Social Service, in Religious Education, in missionary work, in the wise business management of the affairs of parish and mission, etc.

May I offer therefore, some suggestions embodied in a resolution adopted at the last convocation of the district of Spokane? In brief they are as follows:

1. That each parish and mission be visited in the fall by groups of men (clergy and laity) chosen from the district for the purpose of deepening the spiritual life and increasing the efficiency of the workers.

2. That the members of these visiting groups prepare themselves to give expert instruction and advice on the subjects of Church Teaching, Social Service Missions, Church Finance, Religious Education, etc.

3. That their preparation in part, be gained from a study of the conditions prevailing at each place to be visited, including such points as the size of the parish and Sunday school with the average attendance at services and at school, the teaching methods in use in the Sunday school, the Social Service engaged in by the parish, the amounts of missionary offerings and the manner of raising them, the amount and method of raising the money for current expenses, with such other information vouchsafed by the parish with a view to securing strength where strength is most needed.

4. That a date be assigned for the visitation of each place, the date to be announced weeks beforehand to the congregations that their prayers and help may be forthcoming.

Such a Preaching Mission and Efficiency Campaign undoubtedly would result in great good to the Church. It would be absolutely necessary, of course, to have the support and prayerful coöperation of the clergy and laity. Every member of the parishes could be given an opportunity for service of some sort, and activity in every department of Church life would surely be stimulated and increased.

And finally, little good would result from such a mission unless its suggestions were taken hold of, clinched, and put into effect by clergy and vestry. And that, after all, is just their work.

Sincerely yours,
CHARLES E. TUKE.

St. Paul's Church, Walla Walla, Wash., June 2nd.

COLUMBIA, ISLE OF PINES, CUBA

To the Editor of The Living Church:

MAY I correct the statement of your correspondent from Cuba in your issue of May 30th, that I have "built a beautiful rectory." I am building a modest bungalow, which is not a rectory, but my own private property. This is an ideal climate, and numbers besides myself have regained health on this island. I wish other Church people would come down and build winter homes here. We have a church building, but only a handful of scattered communicants. Here people would have the privileges of the Church, as well as an ideal climate. The farmers send grape-fruit and vegetables to the New York market. There is a hotel here where I have lived comfortably for the last year.

GEORGE B. JOHNSON.

LITERARY

BIOGRAPHY

Primate Alexander, Archbishop of Armagh; A Memoir. Edited by Eleanor Alexander; with Portraits. London: Edwin Arnold.

The subject of this memoir was one of the few remaining leaders in the Church who was a student at Oxford in the days of Newman and Pusey before the former went to Rome. It would be perfectly natural therefore to expect in his biography many allusions to that eventful period. The reader will not be disappointed in this respect, for the Archbishop's direct contact with and share in the Tractarian movement are given in his own words. Then, too, the reader will expect to find much information regarding the Disestablishment of the Irish Church, because the whole of the ministry of the Archbishop was connected with that Church. In this respect there is abundant material in the Primate's own words to satisfy such a desire. Still further the reader will hope for some reference to that best of all writers of children's hymns, the Archbishop's wife. As much is given on the subject as could be expected in the life of another, even though that other be the husband. Another thought will arise in the mind of the expectant reader. Shall we gather any information of the present condition of the Irish Church? This also will receive a favorable reply.

The writer of the biography is the Archbishop's own daughter who was also his constant companion for many years and therefore familiar with his life. She writes as one who had perfect knowledge of her father's many duties and responsibilities. She has an attractive style and carries the reader with her with constant interest. The Primate was asked in the later years to write reminiscences of his past life. This he did from time to time, reading them to his family and then placing them in a tin box. From this tin box the editor makes extracts to fill in the chapters as they deal with various matters. We have thus the biographer's narrative accompanied with very interesting details of a life that was full of absorbing duties and connected with (perhaps) the most important period of the Church's history in Great Britain next to that of the Reformation. The present activity of Church life both in Great Britain and in our own land owes much to the leaders of the Oxford movement, and to come in close contact with the life of one of them is to get inspiration for the duties that lie before us. The biography of the Primate is the next best experience to knowing the leaders themselves.

JOSEPH RUSHTON.

RECENT PAMPHLETS

Of the making of pamphlets and tracts there appears to be no end. Many of these are of too much value to pass by with merely the enumeration of their titles, which have already been noted under the customary head of "Books Received."

The Hale Memorial Sermon for 1914 has for its subject *Recent Work of the Church on the Data of the Synoptic Gospels*, and is written by the Rev. Burton Scott Easton, D.D., Ph.D., professor of New Testament in the Western Theological Seminary, Chicago. It is a plain statement of the present position of Biblical scholars in regard to the subject, and a brief examination of some of the chief views. Dr. Easton's essay is decidedly reassuring. [The Young Churchman Co., Milwaukee. 10 cts.]

There is a useful bibliography of English theology and related subjects with the title *Books to Read*, a reference list of inexpensive literature for students of Christianity, with a prefatory note by the Archbishop of York. The topics cover such general subjects as the Bible, Christian doctrine, Church history, foreign missions, the Church and social questions, each of which is treated in detail according to sub-topics, and the Anglican literature on the subject is cited. One greatly regrets, as almost invariably he does in case of such compilations from English sources, that American works are wholly neglected. [Longmans, Green & Co., New York, 20 cts.]

Another contribution to religious bibliography is the *Catalogue of the Anglican Library of the Society for the Home Study of Holy Scripture and Church History*. This catalogue is much more than its title implies, since in giving the list of works on the shelves of this library, many of which are rare and of great value, there is brought together, to a considerable degree, a list of the theology of the Church, much of it now out of print. Recent works are however not very largely included, though they are represented by some of the more notable of them. [Society for the Home Study of Holy Scripture and Church History, 20 Fifth avenue New York.]

On controversial subjects a series of *Modern Oxford Tracts* deals with questions of the day in a constructive and generally very satisfactory manner. [Longmans, Green & Co., New York, 20 cts.] Still another set from the same publishers, known as Kikuyu tracts, takes the modern Protestant view of questions at issue. There is an address by the Bishop of Quincy on the subject of *Sectarianism* in which he defines our attitude toward those who have broken from the historic Church; and a sermon by the Rev. Dr. William Harman van Allen, preached at St. Mark's Church, Philadelphia, on the subject *Catholic Churchmen and Christian Unity*, shows how impossible is any hope of unity so long as men differ on real fundamentals.

Dr. John S. Littell's "Stories of Cross and Flag" are continued in numbers VII. and VIII., entitled *The Kingdom in Pictures, Part I. and II.*, in which, beginning at Bible days, the history of the Church is carried to the present day in pictorial form with brief explanations. The illustrations are very excellent, and the explanations plain, and satisfactory. [Stories of Cross and Flag, Keene, N. H., price 50 cents postpaid.]

A sermon by the Rev. Dr. W. F. Faber of St. John's Church, Detroit, *On Churchgoing*, sets forth the Holy Eucharist as affording the best reason for going to church.

A contribution to the literature of American home missions is *Church Extension in the Diocese of Milwaukee, what is done with diocesan mission money, and why and where more is needed*, compiled by the Rev. William Frederick Hood, A.B., for the Church Extension Board of the Diocese of Milwaukee. In this the work being done within the limits of the diocese of Milwaukee is set forth with illustrations of many of the mission churches. Few realize how largely this Wisconsin diocese is missionary ground, and how much work is being accomplished in missionary upbuilding. The booklet opens with a frontispiece showing the succession of six Bishops of the diocese of Milwaukee. [The Young Churchman Co., Milwaukee, price 25 cents net.]

A very thoughtful study of *The Proper Lessons* is made in a pamphlet reprinted from the *Church News of the Diocese of Pennsylvania*, in which the tables of lessons in the Prayer Book are compared with the trial Lectionaries of 1910 and 1913, showing the variations at a glance. The pamphlet will be of use to those who desire to study these experiments in lectionary making. [Price 25 cents.]

FICTION

"Jesus is Here!" Continuing the Narrative of . . . In His Steps . . . (What Would Jesus Do?) By Charles M. Sheldon. New York: George H. Doran Co. 1914. Price $1.25 net.

If a vivid realism and a fascinating style constitute a great book, this volume can thus be described. But literary realism sometimes proves to be wholly unreal, when tested by the possibilities of experience; and this is here the case.

Aside from the fact that, according to New Testament teaching, the next visible coming of Christ is to be in the clouds of heaven, and for judgment, to subject the glorified Lord to the conditions of weariness now is to violate all reality. Mr. Sheldon shows a laudable desire to exhibit in vivid terms the ever-living sympathy between Christ and His faithful ones, but he is led by this desire to drive out of sight those properties and conditions which constitute Jesus Christ our divine Redeemer and Judge. Much that Christ would do and say, if He came again would be to the last degree presumptuous for us to do and say. He is closer to us than any brother can be just because, while being truly human, He infinitely transcends us in power and function. His example appeals as being human, but it is effective because divine. And He did not afford an example of deeds and conversation which we can copy now, so much as He exhibited a goal which, by His grace, we can finally reach in the world to come. The desire to place Christ wholly in line with ourselves, results, when pressed, in depriving us of the Lord of glory, towards whom it is our privilege to grow.

The sum of the matter is that, while acknowledging the fascination of this book, we cannot regard it as conveying sound ideas of Christ and of our relations to Him as Example, Saviour, and Judge.

F. J. H.

The Sword-Hand of Napoleon. By Cyrus Townsend Brady. Illustrated by The Reeses. New York: Dodd, Mead & Co. 1914.

Without reaching the classical level, Dr. Brady certainly succeeds in producing stories which combine in just proportion, interest, historical information, and wholesomeness. The scene of this story is the advance of Napoleon to Moscow and his disastrous retreat. The story has often been told, but Dr. Brady's narrative has values of its own. There is also an element of romance, and the reader will have no reason to complain that a good story has been spoiled by historical aims. We shall await with interest *The Eagle of the Empire*—a Napoleonic sequel to this—which is promised for next spring.

THERE is always time to look up to Him for His smile.—*F. B. Meyer.*

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

PATRIOTISM is a duty that is most carefully impressed upon our children in the public and other secular schools. This is shown in many ways. By precept, by songs, by flag drills, to mention but a few of the means used, boys and girls are constantly reminded that they belong to the nation and that theirs is a glorious heritage.

Because of the many elements that enter into our population this is most important. When we read that about three fourths of the population of one of our larger mid-western cities is of foreign birth or parentage, it is beyond question necessary to train and develop the children of such a city in the ideals and the underlying principles of our national life. In no other way can we hope that the coming generation can be truly American in spirit; American not in any spread-eagle sense but in that deeper, truer sense which underlies our institutions and ideals.

We say that the secular schools are busied with this most essential task; but ought it to be left to them alone? Has the Church no duty? Must she not have her share in securing this most important result? To ask the question is to invite at once an affirmative answer. We believe that there are few who will not say with us that there is such a duty. But the question will be followed in many cases by a second one, How can we do this?

THE MAY ISSUE of the *American Church Sunday School Magazine* has a suggestion which deserves the widest circulation. The Fourth of July comes this year on Saturday. Why not celebrate the day by a special service on the following Sunday for the children, in which the note shall be God's ordering of the nation's life, and thankfulness to Him for all that He has done for us as a nation in the past? It is of course well known to the readers of THE LIVING CHURCH that a special service for the Fourth of July was put forth over a century ago, and that the new Lectionary gives proper lessons for that day. (These are Deut. 28 to v. 15, and Rom. 13 to v. 8.) The evident intention of the Church is to mark the day with appropriate services and to instil the lesson of God's over-ruling in our national life. Let us see to it that the children have their share in this.

Then a further suggestion comes in the matter of the Valley Forge Memorial which, as is well known, is a church erected at Valley Forge in memory of Washington and the American soldiers of the Revolution. The services might well be made concrete, the "impression" might well find its "expression" in a gift to that object. This should be sent to the Rev. W. H. Burk, Valley Forge, Pa.

THE MEANING of this phrase, "no impression without expression," needs more careful consideration than some of our Sunday school people have given it. For a while there was a tendency to limit its meaning to manual work. Every class had to do some sort of hand work. It is well that there should be such work in many classes and in most grades; but it is at least a question how far and to what degree this should be carried. Then there was a second stage in the movement that sought to find expression for the instruction in Christian activity, by social service work in the Sunday school. We have published from time to time suggestions for carrying this idea into practice. The curriculum of the General Board has this as one essential element in its recommendations. But again there is risk in the over emphasis on it. In Parker's *History of Modern Elementary Education* we are reminded of the necessity of keeping quite clear our understanding of this celebrated phrase. The author says as follows:

"The careful statements of such eminent psychologists as James, Thorndyke, and Judd, concerning the relations that exist between thought and the various forms of motor expression, stand in sharp contrast to the hasty conclusions of relatively unthinking educators who have been carried away by the phrase 'no impression without expression.' The latter have commonly failed to distinguish between manual skill, which is important in carrying on industrial and artistic processes, on the one hand, and the use of manual activities as a means of expressing thought on the other hand. For this latter purpose the psychologists mentioned above rate language as the most important. If this is a true estimate, educators should not measure the value of the other forms of motor activity primarily on the basis of the psychological theory of 'no impression without expression,' but should endeavor to justify these activities by their other social values which can be readily established."

This brings us to the question which lies at the heart of the whole matter, a question which is beginning to assert itself in the Sunday school world outside the Church schools.

What are our Sunday schools aiming at? Or, as it is put in a little tract which is published by the World's Sunday School Association Committee on Evangelization in Philadelphia: What is the one object of supreme importance to our scholars? Unless we know what we are aiming at it is impossible to know whether the impression is a suitable one or not. The mere matter of interesting note books and of interest in the so-called social problems tells us nothing whatever about the subject. What then is the most important matter of the Sunday school life?

WE MIGHT ASK THIS QUESTION in a more personal form: what do you, father, or mother, or godparent, who may be reading this article, look for from the school to which you are sending your child or godchild? Is it instruction in righteousness? Is it knowledge about the worthies of the Old Testament or of the New? Is it history or the Catechism? Do you want them to know what their religion is? Or are you looking upon the school as a means for helping you to train those children in the nurture and admonition of the Lord? We are quite certain that anything less than this is inadequate and that with this the expression will never be satisfactory which results only in note books and the rest of the "manual arts applied to Sunday schools," nor to philanthropic interests in the community life, no, nor even to knowledge and interest in the Church's missionary activities. There is only one expression that can express the religion of our Lord Jesus Christ and that is the expression of a holy life in and through the Church.

WE SPOKE RECENTLY about commencements and about checking up the year's work. To measure this aspect of the school life to which we are now calling attention is difficult, perhaps, quite impossible. But it must enter into our measure, and unless there is in the result which we can view something that corresponds to this expression of the life of the school, then its impression is faulty to a large degree.

May we suggest a few brief questions by which to check this matter? How many of the unbaptized children have been baptized? How many of the boys and girls that are of suitable age have been confirmed? How regularly are the communicants coming to the Holy Communion? Is their conception of these new privileges a conception that sees in Confirmation a graduation from religious instruction, or an entering upon a new life of deepening principles? How much of an impression has been made that is showing itself in better self-control and deeper lines of holiness of living, fighting temptations, and serving others for Christ's sake? How large a percentage of the children are coming to the services of the Church and are taking a regular part in the support of her work? How many of those who began to save for an Easter offering presented their gifts at Easter, or the appointed time? What was the motive that prompted a larger gift, a better record for the school—school pride, or a deeper interest in making other boys and girls come to the knowledge of Jesus Christ as their Saviour?

In other words, is the impression on the life of the school finding expression along religious lines, or along merely social or intellectual or manual lines?

THIS LITTLE TRACT to which we have referred, while couched in terms that do not harmonize with the Church's conception

of the religious life, but rather with a certain view of "conversion," does none the less touch upon a very vital point in our Sunday school life. The title page sets one to thinking:

"The Sunday school as an agency of the Church is engaged in an effort to win the world to Jesus Christ. Are you interested?"

Then follow six statements which assert forcibly the importance of childhood as the time when the claim of Jesus Christ meets the quickest response and remind us how seldom this response comes after the age of twenty. It recalls the religious indifference of most homes and the consequent fact that the only "religious instruction received by this class of scholars is that which comes to them through the agency of the Sunday school," and closes with this: "The greatest need of our Sunday schools is not improved lessons nor improved methods. It is an adequate appreciation of our opportunity and responsibility." Then follow seven questions, the first of which we have quoted above. It is a tractate, that is not put in our terminology, but its main point of insistence is one that we might well consider very carefully.

WE HAVE on hand the invitation which is sent out from the superintendent of St. Luke's Sunday School, Evanston, Ills., to the Sunday school exhibit which was held on May 27th. The purpose of such an exhibit is well stated, "that the school and the home may work together." In the *Parish Visitor* of St. Luke's (Rev. George Craig Stewart, rector), we note the activity of the executive committee of the teachers of the Sunday school and that "each month on the second Sunday, a corporate communion has been made followed by breakfast in the parish house, and teachers' meetings."

THE ADVANCE MADE BY TREATIES OF ARBITRATION

FROM ADDRESS OF JAMES L. TRYON,
Director New England Department, American Peace Society,
at the Lake Mohonk Conference on International Arbitration, Wednesday Evening, May 27, 1914

MR. TRYON said in part:

ORIGINALLY agreements to refer a dispute to arbitration looked backward to questions that had already arisen between governments. For example, in the Jay Treaty, an arrangement was made for a commission to ascertain what river was meant by the St. Croix in the treaty of 1783, which was supposed to define the boundary between the United States and Canada, over which there was a dispute. Sometimes a dispute passed into an acute stage of international feeling before arbitration was proposed. The next step was a combination of methods that looked partly backward and partly forward. It was taken in the Treaty of Ghent which closed the war of 1812.

Another forward step was taken, this time of a more distinct character, when by the treaty of Guadaloupe Hidalgo, which made peace between the United States and Mexico, a clause was inserted by which arbitration or formal negotiation was to be the main reliance for peace between our two countries in the future. May we not hope that the mediation which has been attempted was to some extent made possible because of that treaty?

Between 1870 and 1880, it became a fashion among nations to insert in their treaties of amity or commerce, clauses providing that if a dispute should arise over the interpretation of these treaties it should be referred to arbitration.

In the last twenty-five years of the nineteenth century arbitration was encouraged by resolutions passed by the Senate and House of Representatives. Two notable instances occurred of attempts to put these declarations of principle into practice by formulating them into treaties. One of them was the treaty proposed by Switzerland in 1883, which was not accepted by the United States, and that with Great Britain in 1897, the Olney-Pauncefote treaty, which missed ratification in the United States Senate by a very narrow margin. These were arbitration treaties pure and simple. They were not a part of other treaties relating to other subjects, and they did not go back to questions that had already arisen, but looked forward to new disputes. They were treaties representing a new stage of progress. Both may be called general treaties, a term now in use, to distinguish them from special treaties. General treaties of arbitration provide for the reference of all questions or classes of questions arising in the future; special treaties relate to a particular issue.

The era of general treaties of arbitration may be said to have been finally ushered in by the Anglo-French treaty of 1903, which proved to be the basis of many arbitration treaties that have been negotiated since that date. Twenty-four treaties like the Anglo-French treaty were negotiated by Mr. Root during the administration of President Roosevelt, and are known as the Root treaties. They ran for a term of five years and some have been renewed.

When arbitration treaties pure and simple came into vogue, they were made, as they are still made, between nations negotiating in pairs. If all the countries, each one with another throughout the world, were to draw up arbitration treaties in pairs, more than two thousand separate agreements would be necessary to complete the circle of the family of nations. But to the practical American mind it seems as if a collective arrangement could be made by which the nations in a single enactment might make a universal treaty embodying the essentials of the manifold separate treaties. This was one of the dreams of Secretary Blaine for the Pan-American nations as far back as the first Pan-American Conference of 1889-90; but it was never realized. The United States Government thought, however, that the world was ready for a collective treaty for all nations at the time of the Second Hague Conference in 1907. An attempt to secure such treaty with a specific list of arbitrable questions was led at that time by the United States, Great Britain, and Portugal; and for it more than three-fourths of the nations voted; but as there was not a unanimous agreement, the nations were thrown back upon the present system of negotiating treaties in pairs.

Within the past decade there has been a gradual development from treaties of an all-inclusive nature. A treaty between Norway and Sweden provides that the preliminary question whether or not a dispute involved vital interests should in case of doubt, be referred to the Hague Court. Denmark and the Netherlands went farther still in their treaty by agreeing to refer to the Hague Court all mutual differences and disputes. This is an ideal towards which many advocates of peace are working.

The International Commission plan is associated with the distinguished name of our Secretary of State, Hon. William J. Bryan, and from his devotion to this idea, beginning with his speech before the Interparliamentary Union in 1906, he is entitled to the gratitude of the world. The Bryan plan, however, is not a novelty. It is but a stage in the evolution of the peace system of the nations. Historically this plan dates back to the numerous joint commissions that have settled boundary lines or determined any questions of fact. The international commission was made a part of the Hague peace system in 1899, but it was intended only for voluntary use. Mr. Bryan has extended the idea by putting it into treaty form and making it obligatory. Furthermore he has provided for a standing commission which is to have the power of initiative. Mr. Bryan's additions to the commission method are a logical part of the international development of our day and quite in accord with those American traditions of peace and arbitration which he himself has already done much to establish. Therefore, this plan, which in part is grounded in experience, marks a new stage in the history of arbitration and peace treaties and registers the point of farthest advance.

The A. B. C. mediation is voluntary as between the United States and the three republics of South America; but to a certain extent it was already obligatory as between Mexico and the United States, these two countries having bound themselves by the treaty of Guadaloupe Hidalgo as early as 1848, to resort to mediation. What we should do now is to incorporate mediation into a series of treaties like those now being negotiated by Mr. Bryan and so have another adjunct to arbitration for automatic use.

With this threefold arrangement a dispute may be: First, referred to an international commission of inquiry to ascertain facts; second, may be sent to the Hague tribunal for arbitration; third, if satisfaction cannot be obtained there, and hostilities should threaten, we shall be obliged by treaty to resort to mediation before war can begin. Such a threefold provision should render war exceedingly difficult.

FROM a weary laborer, worn with slavish and ineffectual toil, I had become as a little child receiving from God the free gift of eternal life and of daily sustenance; and prayer, from a weary spiritual exercise, had become the simple asking from the Heavenly Father of daily bread, and thanking Him.—*Elizabeth Rundle Charles.*

NIGHT

O wondrous Night! Thou shouldst not be enroll'd
Light's vacant chamber, as of little worth;
Ere daylight broke thou hadst thy primal birth,
Ruling the spaces of the vast untold.
How wide the scene thy mantle doth enfold—
Sadness and cheer, solemnity and mirth,
When reigns supremely o'er the silent earth
The ebon midnight with her stars of gold.

Majestic Night, mysterious and unknown!
Out of thy deeps the countless worlds have grown,
Into thy shades the myriad souls retreat.
To do thee rev'rence, then, is tribute meet,
For He who sits upon the Heavenly Throne
Has clouds and darkness round about His feet!

RICHARD OSBORNE.

THE TREE'S STORY

BY LILLA B. N. WESTON

I AM an old, old tree—so many hundreds of years old that I feel the right of reticence as to exact numbers belongs to me. And it is because I am so old that I have come to a realization of the mistake civilized man makes in his attitude towards all trees.

I have often observed that when a good, sturdy tree is cut down, a wail goes up from a certain portion of mankind. The wail is full of many complaints, these among others:

"What a pity to kill such a noble tree! For centuries it has graced this spot, and now it is destroyed forever! No more will its shade be a resting-place for the weary, its broad branches the homing-place for birds; no more will little children skip and tumble beneath it. It is dead, and we who loved it shall know it no more! A familiar friend has been ruthlessly torn from our very midst. Such an act is an outrage; the law should prevent such sacrilege. God planted this beautiful tree: it is only man who destroys and desecrates. A man who can calmly fell such a tree must indeed be callous!"

There is a good deal more to the wail, but it all amounts to about the same thing—sorrow and regret and disappointment.

Now the curious part of it is that man is the only atom in the universe that knows sorrow when a good tree is cut down. Man of course does not appear to comprehend this vital fact; but then there are several things which man fails to comprehend. Quite frequently I am moved to consider that in a number of respects trees are just a little greater than most men.

When men behold a great, green forest they immediately drone, "What a perfect spot! Would that it might remain so forever!"

How amazed they would be if they could only perceive that every tree prays from the depths of its white heart to the Almighty Father every moment of its perfumed life, "Let me be hewn down when my turn comes—when I am ripe and hardy and full-grown, dear Lord! Let me fall nobly, and let me be put to use! But spare, O God, spare me from growing dry and gray and leafless and dead! From that one ruin, that one disaster, that one overwhelming disgrace, spare me, O God!"

It is the only thing a tree truly fears—to die uncut, unused, unsought. It is the only death a tree knows. True, there are tree-martyrs—smile not, humanity. Nature hath martyrs, too. Sometimes it is only a green sapling, but often it is a tall giant; and then again it may be a little virgin tree, with her soft green leaf-hair flowing down over her cool shoulders, that yields up the gift of life at the Almighty Father's behest. A forked tongue of lightning races by and tears them to the heart, these martyrs; or a frenzied wind bears them down even unto the ground, while their hearts break and bleed and wither. Sometimes I wonder if it is not so that the world may see how pure hearts can be. For we, alas! know that human hearts are not always so.

"Ah!" the world sighs, "to be cut down!"

Dear blundering world, it is plain that you have never been able to stand and peer silently and reverently into some chamber-window where those within wait for a new little soul to be ushered into your midst. We have so peered, for our branches grow on a level with many such windows; and we have housed the shining angels that also wait. And we have not been able to find one braver or more glorious in the world than the woman who waits within, not being certain at any time what the next hour may hold for her. And that is the way a tree feels—it *gives* utterly in order that it may *live* utterly.

How do we know all these things? Ah, our roots pierce very deep into the earth, and our tops brush very near to God's throne; and every little wind that blows, every little bird that flies, every ray of light that darts through the world -have we not a more intimate acquaintance with all these than anyone else in the world?

Our one ambition is to live for others: to go on in the world as beautiful carvings, as useful furniture, as comfortable dwellings, as wonderfully polished and ornamented objects, as ships that go down to the sea, as paper in countless books, and as all the other marvelous things which the cunning of man can devise.

That is living, is it not?

Those who shirk are the only ones who truly die.

I mind me of a tree-skeleton not far from where I have stood rooted all these centuries. Its lifeless arms creak and groan in the night, and the sound makes me shudder. It is then that I pray for the wood-cutter. For all these centuries have been my time of preparation; my real life stretches away out past the farthest limit that my top-most leaf can discover —where use can never end. Even should I be cast into the fire and burned, that would be fulfilling a mission too. It is as the Almighty Father wills.

I do not fancy that my time of preparation is going to last much longer. The other day a young man came and measured my trunk, and patted my rough, solid bark as though it pleased something fine and strong in him. And by the light in his eyes and a certain tingling in my upper branches where the far winds tremble first, I think it is going to be my turn next. All my thousands of children seem to be bending gently away from me with a new reverence, and I have seen that before. The chipmonks bring their furry families to scamper through my branches, and the birds flock to me at night and crowd close, instead of scattering to the other trees; and I have seen these things before too. And I rejoice greatly, knowing that my hour is at hand.

Ah, you who pray for the souls of men, who entertain angels unawares, is it quite beyond you to pray also for the increasing good at the heart of a tree newly-blessed?

HOW TO CALL A RECTOR

FROM THE CONVENTION ADDRESS OF THE BISHOP OF LONG ISLAND

SO much confusion has arisen on the method of electing a rector that I want in a few plain words to state the Church law which controls in such matters. Inasmuch as a clergyman's legal rights and canonical residence are at stake, it is well that careful attention should be paid to requirements which, if neglected, invalidate an election. Whenever a vacancy has occurred in a parish, the vestry must immediately notify the Bishop. That notification should be made, I think, in a formal way, so that the Bishop may place it on file and have it for reference. During the interregnum the duty of the providing for services in the parish devolves upon the churchwardens, but it should be borne in mind that no clergyman not canonically resident in the diocese can officiate for more than two months without a license from the Bishop.

When the vestry has made up its mind whom it wishes to elect, it shall send the name to the Bishop, and not act until he has consented or thirty days have elapsed. The object of this rule is to make the Bishop the counsellor of the vestry, and it would be manifestly defeated if any publicity were given to the vestry's action and the Bishop thereby embarrassed in giving confidential advice. It makes a great deal of difference to the Bishop as well as to the parish what qualifications a clergyman in the diocese may have, for the work in many a community may be set back for years by an injudicious choice. The spirit of this law should apply equally to a rector choosing a curate, and the Bishop should have the opportunity to offer counsel, although the canon does not cover this point.

When the election has been made, written notice signed by both churchwardens must be sent to the Bishop, and as soon as he is satisfied that the clergyman has become resident he shall forward this notification to the secretary of the convention, who shall record it. But until these forms have been attended to, the rights and legal residence of a minister may be reasonably questioned. The certificate of election is also required for an assistant minister and must be signed in that case by the rector as well as the wardens. These things are, I know, matters of detail, but the overlooking of these laws causes confusion and embarrassment in the work of the diocese.

Church Kalendar

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June 1—Monday in Whitsun week.
" 2, 3, 4. Ember Days.
" 7—First Sunday after Trinity.
" 11—Thursday. St. Barnabas.
" 14—First Sunday after Trinity.
" 21—Second Sunday after Trinity.
" 24—Wednesday. Nativity St. John Baptist.
" 28—Third Sunday after Trinity.
" 29—Monday. St. Peter.
" 30—Tuesday.

KALENDAR OF COMING EVENTS

June 15—Installation of the Rt. Rev. Albion W. Knight, D.D., as Vice-Chancellor of the University of the South, Sewanee, Tenn.
" 17—Convocation of the Missionary District of Asheville, at Trinity Church, Asheville, N. C.
Convention of the Diocese of Vermont, at St. Stephen's Church, Middlebury, Vt.
" 19—Convocation of the Missionary District of Wyoming, at Rawlins, Wyo.
" 21—Convention of the Diocese of Mississippi, at St. John's Church, Laurel, Miss.
" 24—Convocation of the Missionary District of Cuba, at the Cathedral, Havana.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Miss Agnes Huntoon (in Fifth Province).
Mr. G. B. Burgess (in Fourth Province).

CHINA

Rev. Arthur M. Sherman.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.
Rev. P. N. Tsu.

PHILIPPINE ISLANDS

Rev. E. A. Sibley.
Rev. Robb White, Jr.

PORTO RICO

Ven. R. S. Nichols.

WORK AMONG INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Toronto, Dupont Circle, Washington, D. C.

WORK AMONG MOUNTAIN PEOPLE

Rev. S. L. Tyson, of Sewanee, Tenn. Address: Bay Shore, N. Y.

WORK AMONG NEGROES IN THE SOUTH

Miss Grace Mosley. The American Church Institute for Negroes, 416 Lafayette street, New York City.

Ven. James S. Russell, of the St. Paul Normal and Industrial School, Lawrenceville, Va.

Rev. A. B. Hunter, of St. Augustine's School, Raleigh, N. C.

Personal Mention

AFTER a rectorship of twelve years, the Rev. A. ALEXANDER has resigned the charge of the Church of the Good Shepherd, Pittsburgh, Pa., and will remove to some locality where the winter climate is not so severe. The resignation will take effect on August 1st.

THE Rev. DUDLEY BOUGHER of Farmville, Va., has accepted the rectorship of the Church of the Good Shepherd, Parkersburg, W. Va., and will begin his new duties on the Second Sunday after Trinity.

THE Rev. M. P. BOWIE has accepted the charge of Trinity Church, Boonville, and Christ Church, Forestport, Md., entering upon his duties on Trinity Sunday.

THE Rev. M. L. BROWN, curate at All Angels' Church, New York City, has accepted the rectorship of the Church of the Ascension, Mount Vernon, diocese of New York, and will begin his new duties on September 1st.

THE Rev. WALWORTH CADY, rector of St. Mary's Church, Brooklyn, Pa., has accepted the charge of St. Andrew's Church, Washington, D. C. (Rev. C. T. Warner, rector), and began his work June 1st. His address is The Vicarage, Takoma Park, Washington, D. C.

THE Rev. S. ATMORE CAINE has resigned as rector at St. Luke's chapel, Trinity parish, New York City, to take effect July 1st, and has accepted the curacy at St. Clement's Church, Philadelphia, Pa.

THE Rev. WILLIAM C. CHARLTON of Trinity Church, Shamokin, Pa., diocese of Harrisburg, has accepted the rectorship of St. John's Church, Bellefonte, and will enter upon his work there June 21st.

THE Rev. CALEB CRESSON, Jr., has accepted the charge of the missions in the Kemmerer district, Wyo., and will enter upon his duties shortly.

THE Rev. CHARLES E. DEUEL, D.D., rector of the Church of the Atonement, Edgewater, Ill., diocese of Chicago, has accepted the rectorship of Trinity Church, Santa Barbara, Cal., diocese of Los Angeles. He will assume his new duties July 1st.

THE Rev. LE ROY W. DOUD has resigned the rectorship of St. Paul's Church, Coffeyville, Kansas, and has accepted the rectorship of St. Andrew's Church, Ft. Scott.

THE Rev. PAUL ROGERS FISH has resigned the rectorship of the Church of the Holy Spirit, Rondout, N. Y., to take effect on June 30th. For the summer he will take occasional duty in the diocese.

THE address of the Rev. E. STEIRLING GUNN is changed from 356 Lauderdale street, to 343 Boyd avenue, Memphis, Tenn.

THE Rev. WALTER G. HAUPT, until recently rector of St. John's Church, Havre de Grace, Md., has become rector of St. Thomas' Church, Newark, Del., succeeding the Rev. H. B. Phelps. He was instituted by the Bishop of Delaware on Sunday, May 17th.

THE Rev. W. E. HAYES has entered upon his duties as Dean's vicar of Grace Cathedral, San Francisco, Cal. His address is Church Divinity School, 1051 Taylor street.

THE Rev. R. B. HUTT will take charge of the mission at Casper, Wyo., beginning his duties after the annual convocation.

THE Rev. GUY E. KAGEY will shortly assume charge of the missions in the Wind River Valley, Wyo., with headquarters at Dixon.

THE Rev. CHARLES HENRY KUES, who has been acting as *locum tenens* at the Church of the Holy Cross, Netherwood, Plainfield, N. J., for the past six months, has accepted the rectorship. Mr. Kues was with the New York city mission for four years.

THE Rev. EDWIN T. LEWIS has resigned his curacy at St. Paul's Church, Milwaukee, and will take work at Logan, Utah.

THE Rev. J. HOWARD MILLS has been elected rector of Immanuel Church, Ansonia, Conn. He will begin his work on the first Sunday in July.

THE Rev. E. A. PENICK, Jr., rector of St. Paul's Church, Bennettsville, S. C., has accepted the rectorship of the Church of the Good Shepherd, Columbia. He will assume his new duties the first Sunday in September.

ALL communications intended for the Standing Committee of the diocese of Oregon, should be addressed to the Rev. H. M. RAMSEY, president of the Standing Committee, 343 Thirteenth street, Portland, Ore.

THE Rev. KARL SCHWARTZ, Ph.D., of Syracuse, N. Y., will take duty at the Church of the Advent, Boston, through July and August.

THE Rev. HARVEY M. SHIELDS, D.D., chaplain of the Phelps-Dodge Co., Dawson, New Mexico, has had his health seriously impaired by the high altitude and exacting duties among the coal camps of the company, and has been forced to go to Los Angeles, Cal., for an extended stay, in hope of recovery of his former health.

THE address of the Rev. CHARLES F. SONTAG is changed from 1516 Columbia road, Washington, D. C., to McLean, Fairfax county, Va.

THE address of the Rev. A. G. L. TREW is changed from R. D. 11, Box 249, to R. D. 5, Box 789, Los Angeles, Cal.

THE address of the Rt. Rev. JAMES H. VAN BUREN, D.D., after June 15th, will be 4126 North Meridian street, Indianapolis, Ind.

THE Rev. A. S. H. WINSOR has resigned the rectorship of St. Gabriel's Church, Douglassville, Pa., and will make his home for the summer at Seal Harbor, Maine.

Summer Appointments

THE Rev. PERCY FOSTER HALL has been secured by the vestry of Emmanuel parish, Cumberland, Md., to take charge of the work during the vacation of the rector, the Rev. William Cleveland Hicks. He began his duties on Trinity Sunday, and his address will be Cumberland, Md.

THE Rev. WALTER E. HOWE, rector of the Church of the Ascension, Jersey City, N. J., has been given a three months' leave of absence by the vestry, and should be addressed at Paget rectory, Bermuda, until September 1st. The Rev. William J. Ehrhard will be *locum tenens*.

THE Rev. Dr. WILLIAM T. MANNING, rector of Trinity Church, New York City, is spending the month of June in California, returning to his duties for the two following months. In September he goes to London, to meet Bishop Anderson and Bishop Rhinelander, and will go with them to Rome, Constantinople, and St. Petersburg, in the interests of the Commission on Faith and Order.

THE address of the Rev. WILLIAM H. PETTUS, rector of St. James' Church, West Somerville, Mass., during July and August, will be care American Express Company, 6 Haymarket, London, England.

THE Rev. Dr. RODGERS, president of St. Stephen's College, Annandale, N. Y., sails for England on June 13th. His address will be care of the American Express Co., 6 Haymarket, London, W. All applications for entrance to St. Stephen's and other definitely college correspondence, should be addressed to the Rev. F. L. Piper, Concord, N. H., until August 31st.

THE Rev. H. A. LINWOOD SADTLER and bride have sailed on the S. S. *Adriatic*, for a tour of the continent. Mail may be addressed care of White Star Line, 1 Cockspur street, S. W., London, England, until September 1st.

THE Rev. WILLIAM HARMAN VAN ALLEN, D.D., of the Church of the Advent, Boston, sails June 23rd, on the Cunard S. S. *Laconia*, to be abroad for the summer. His address will be care of Brown, Shipley & Co., 123 Pall Mall, London, S. W. He will be at the summer school at Oxford, and will motor through Central France.

ORDINATIONS

DEACONS

DULUTH.—On Thursday, June 4th, at St. Paul's Church, Duluth, the Bishop of the diocese ordained to the diaconate Mr. CLAUDE CECIL THOMPSON, B.D., a graduate of Seabury Divinity School. The candidate was presented by the Rev. J. F. Cox of Hallock, Minn., and the preacher was the Rev. L. R. Levering, rector of St. John's Church, St. Cloud, Minn. The Bishop celebrated the Holy Communion and read the Litany. Other clergy assisting in the service were Archdeacon Parshall, the Rev. Dr. Ryan, the Rev. Dr. MacLean, and the Rev. W. E. Harmann, the latter acting as master of ceremonies.

KANSAS.—At St. John's Church, Wichita, on Trinity Sunday, the Bishop ordained to the diaconate Mr. ROBERT S. FLOCKHART. The candidate was presented by his brother, the Rev. John S. Flockhart of Manhattan, Kansas, and the sermon was preached by his father, the Rev. John Flockhart of Greenwood, S. D.

MASSACHUSETTS.—On Trinity Sunday Bishop Lawrence ordained to the diaconate Mr. CHARLES W. FINDLAY, a graduate of Harvard, and of the Episcopal Theological School at Cambridge. In July Mr. Findlay will go to Milwaukee to begin his duties as curate at St. Paul's Church.

MONTANA.—At Havre, on Whitsunday, the Bishop of the diocese ordained to the diaconate Mr. PAUL J. TAJIMA. The candidate was presented by the Rev. L. J. Christler, and the sermon was preached by the Rev. J. Phillip Anshutz of Billings. Owing to the fact that there is no church in Havre the ordination was held in a lodge room. Mr. Tajima is a native of Japan, who came to this country a few years ago to study, with the expectation of returning to his native country. Mr. Christler found him at Havre, and engaged him as a lay reader among the Japanese workers on the Great Northern Railway. Bishop Brewer admitted him as a candidate, and sent him to the Seabury Divinity School. He will continue his work among his own people.

NEBRASKA.—On Trinity Sunday, at Trinity Cathedral, Omaha, the Bishop of the diocese ordained to the diaconate Mr. CHARLES ROWLAND TYNER, graduate of Seabury Divinity School, and Mr. OLIVER HENRY CLEVELAND, and Mr. GARDNER ALPHEUS MACWHORTER, graduates of the Western Theological Seminary. The sermon was

preached by the Rev. F. D. Tyner, and the candidates were presented respectively by the Rev. George Tyner, the Rev. John A. Williams, and the Dean of the Cathedral. Mr. MacWhorter will serve for one year as curate at St. Chrysostom's Church, Chicago; Mr. Tyner becomes minister in charge of St. Luke's Church, Lincoln, and Mr. Cleveland becomes assistant to the Dean of the Cathedral, Omaha, and minister in charge of St. John's mission, North Omaha.

NEW YORK.—On Trinity Sunday the Bishop of the diocese ordained to the diaconate Mr. GEORGE S. MULLEN, a graduate of the General Theological Seminary. Mr. Mullen has accepted the curacy of St. Thomas' Church, Brooklyn, N. Y., the Rev. Duncan M. Genns, rector, and begins his duties at once.

PENNSYLVANIA.—On Trinity Sunday, at the Memorial Church of the Advocate, Philadelphia, the Bishop ordained to the diaconate Messrs. WILLIAM T. METZ, THOMAS W. BENNETT, WILLIAM WITMER, KWANICHI MATSUMOTO, ALFRED MACWILLIAMS, B.D., WILLIAM MCCLELLAND, JOSEPH STEWART, WILLIAM BOSWELL, B.D.

DEACONS AND PRIESTS

CENTRAL NEW YORK.—On Whitsunday, at the Memorial Church of the Holy Cross, Utica, the Bishop of the diocese ordained to the diaconate Mr. J. LYON HATFIELD, and advanced to the priesthood the Rev. J. M. FRANCIS and the Rev. FRED J. DAVIS. Mr. Hatfield was presented by the Rev. J. J. Burd, rector of the church, and the two candidates for the priesthood were presented by Archdeacon Cooke. The Bishop preached the sermon, and the Rev. Salvatore Zedda assisted in the service.

CONNECTICUT.—At the Church of the Holy Trinity, Middletown, Conn., on Wednesday, June 3rd, Bishop Brewster ordained to the diaconate Mr. JOHN HOWARD ROSEBAUGH, B.A., of the graduating class of Berkeley Divinity School, and ordained to the priesthood the Rev. ALBERT JEPSON, B.A., WILLIAM ANDREW DE WITT, B.A., and STEPHEN E. KEELER, B.A., members of last year's class. Mr. Rosebaugh will take the position of curate at St. Stephen's Church, Boston, Mass.

MARQUETTE.—On Thursday, June 4th, at St. John's Church, Negaunee, Mich., the Bishop of the diocese ordained to the diaconate Mr. LEON MORRIS, and advanced to the priesthood the Rev. JAMES CROSBIE. The Bishop preached the sermon.

PRIESTS

LOS ANGELES.—On Whitsunday, at the Pro-Cathedral, Los Angeles, Cal., the Bishop of the diocese advanced to the priesthood the Rev. JOHN MISAO YAMAZAKI, and the Rev. HERBERT VERNON HARRIS. The candidates were presented by the Rev. A. G. L. Trew, D.D., and the sermon was preached by the Rev. Robert B. Gooden, headmaster of the Harvard School for Boys, Los Angeles. Both priests will continue the work in which they served their diaconate, Mr. Yamazaki in charge of the Japanese mission in Los Angeles, and Mr. Harris the missions in the Imperial Valley. The theological education of Mr. Yamazaki was provided by the Woman's Auxiliary of the diocese.

MARYLAND.—At the Pro-Cathedral, Baltimore, on Friday, May 29th, the Bishop of Maryland, ordained to the priesthood, the Rev. Messrs. PHILIP HOWARD WILLIAMS, CARLTON BARNWELL, THEODORE SINCLAIR WILL, SAMUEL STEINMETZ, and GEORGE PHILIP JUNG. The sermon was preached by the Rev. Professor Berryman Green, D.D., of the Alexandria Seminary. Mr. Williams is assistant in St. Thomas' parish, Baltimore County; Mr. Barnwell is in charge of the Church of the Ascension, Westminster, Carroll County; Mr. Will is assisting Archdeacon Helfenstein in his mission work; Mr. Steinmetz is rector of the Church of the Transfiguration, Arlington; and Mr. Jung is rector of Western Run parish, Baltimore County.

SOUTH CAROLINA.—On Thursday, June 4th, at Christ Church, Charleston, the Bishop of the diocese advanced to the priesthood the Rev. JAMES M. STONEY. The candidate was presented by the Rev. Robert Wilson, D.D., and the sermon was preached by the Rev. John Kershaw, D.D. Other clergy present, and assisting in the service, were the Rev. William Way, Rev. L. G. Wood, Rev. Walter Mitchell, Rev. F. A. De Rosset, Rev. S. C. Beckwith, Rev. P. H. Whaley, and Rev. R. E. Gribben. Mr. Stoney assumes the rectorship of Christ Church, where he has served his diaconate.

DEGREES CONFERRED

COLUMBIA UNIVERSITY.—D.D., upon the Rev. WILLIAM MONTAGUE GEER, vicar of St. Paul's chapel, Trinity parish, New York City.

UNIVERSITY OF NASHVILLE.—LL.D., upon the Rev. HERBERT CUSHING TOLMAN, Ph.D., D.D., of Vanderbilt University, Nashville, Tenn.

UNIVERSITY OF NORTH CAROLINA.—Ph.D., upon the Rev. HOMER WORTHINGTON STARR, rector of the Chapel of the Cross, Chapel Hill, N. C.

DIED

SANDS.—At Scarsdale, N. Y., on the morning of Whitsunday, BEATRICE DOROTHEA WAYNE SANDS, at the age of eleven and a half years. After weeks of "great tribulation" she entered into the joy of Paradise with those who have "followed in His train."

SAWYER.—At Hudson Falls, N. Y., entered into life eternal, on Friday, May 29th, JAMES ESCOURT, brigadier general, U. S. A. (retired), in his 68th year. Burial office at Zion Church, Hudson Falls, N. Y., Monday, June 1st. Interment at Burlington, Vt.

Grant unto him, O Lord, eternal rest and may light perpetual shine upon him.

MEMORIALS

RT. REV. WILLIAM WOODRUFF NILES

The Standing Committee of the diocese of New Hampshire, assembled on the day of the burial of the body of their late Bishop, the Rt. Rev. WILLIAM WOODRUFF NILES, do here set down some partial record of what the Bishop's Council of Advice have seen in him in an Episcopate of more than forty-three years. A familiar verse in our Prayer Book version of the Psalms may sum our impression of the man. "He fed them with a faithful and true heart, and ruled them prudently with all his power." Bishop Niles was a man of power. He was not by nature prudent. For himself he never learned to be. But for his diocese he felt a solemn responsibility to rise above himself, and it was a joy to see how in the presence of grave responsibilities foibles fell away from him, and "all his power" came out to view. In the solemnities of official administration no man more restrained, more balanced, more tender of human hearts, more deeply self forgetful, more broadly just. He did "rule prudently," and a diocese raised from less than 1,200 communicants in 1870, to more than 6,000 in 1913, is his monument. That change, made in a state which has a stationary, or diminishing, Protestant population is due, under God, to a Bishop who combined prudence and power.

But also he "fed them." Bishop Niles was eager to build up Zion, but only that it might be a home for men and women who were living and walking in the Spirit of God. Eagerness to make people want to be good, and real readiness in helping them to be good, have been characteristic features of this long Episcopate. Toward this end, two forces have all along contributed—the same two forces that ran together to the Easter sepulchre, to discover the promise of newness of life—Penitence and Love. Our Bishop was a man of many and large capacities, but of them all the greatest was his capacity for loving. He might well have borne the name of Great-heart. With love of God and love of man his heart was overflowing full. And then also, this man of power, surrounded with large evidences of success, enriched with love and honor and truth, knowing that many leaned on him, fed with the dangerous food of admiration, did yet live all his days as a penitent sinner, deeply trusting in the mercy of God, but deeply sorrowful in view of his own failings and faults. Because he loved much, and because his vision soared so high that his sense of his own failures went very deep, he could persuade other men to desire the Vision of God and the Bread of God. And thus "he fed them" with a heart that was faithful and true.

Attest: LUCIUS WATERMAN, *President.*
EDWARD K. WOODWORTH, *Secretary.*
Concord, N. H., April 3, 1914.

JOHN F. WILLIAMS

JOHN F. WILLIAMS was born in Todd county, Kentucky, thirty-nine years ago. He graduated with honors from the Southwestern University at Clarksville, Tenn., and, later, receiving the degree of B.L. from Vanderbilt, he entered upon the practice of law in Birmingham, Ala., in 1900. He had reached solid success in his profession when he was stricken with a fatal malady in January, which terminated in his death at the Johns Hopkins Hospital on the 16th day of May, 1914.

John Williams was an honest, clean, pure, high-minded, noble-hearted, Christian gentleman, and a devoted Churchman. His character and personality will have an endless life in the hearts and minds of the many who loved him. Mr. Williams married Miss Nannie McKoun of Accomac, Va., who with three sons, lives to mourn his loss. Mr. Williams was one of ten children, all of whom, with their devoted mother, survive him.

Grant unto him, O Lord, eternal rest, and may Light Perpetual shine upon him. Amen.

ONE WHO LOVED HIM.

REV. W. E. WRIGHT, M.A., B.D.

At a vestry meeting of Christ Church, Geneva, Ohio, held on May 31, 1914, the following resolution was unanimously passed:

WHEREAS, It has pleased Almighty God to take to Himself the soul of the Rev. W. E WRIGHT, M.A., B.D., Canon of Trinity Cathedral, examining chaplain of the diocese, and rector of Christ Church for nearly fifteen years, be it

Resolved, That we desire to put on record our utmost appreciation of his faithful life and ministry, and to extend our tenderest sympathy to his wife and children.

Mr. Wright's untiring devotion to the Church was manifest to all who knew him. His zeal did not abate with advancing years. He loved the Church and her Sacraments as life itself. His strong convictions made him a strong and unyielding character. He loved principle more than popularity, conscience more than expediency. He was honest, kind, brave, scholarly, versatile, and will be remembered as "a man who never turned the back but marched breast forward." He will be missed from the Church and its councils, and from the town of Geneva, where he was much beloved and respected. Now, he rests from his labors but his works keep following him. We pray that his works may live and bloom, and fruit for time to come, that they will give increasing strength and splendor to the Church, and will be conserved in a nobler humanity.

Resolved, That one copy of this minute be forwarded to his family, and another to the Church papers.

Signed,
J. WATKINS, *Rector.*
R. W. MUNGER, *Senior Warden.*
C. G. CHAFFEE, *Clerk of the Vestry.*

RETREATS

NEW YORK.—A Retreat for priests at Holy Cross, West Park, N. Y., Conductor Father Harrison, O.H.C., will begin Monday evening, September 14th, and close Friday morning, September 18th. Notify Guestmaster, Holy Cross, West Park, if you purpose to attend.

ST. MICHAEL'S MONASTERY, SEWANEE, TENN.—A retreat for priests and for candidates, will begin on Tuesday evening, July 7th, and close Friday morning, July 10th. Conductor, the Rev. Father Huntington, O.H.C. Please notify the Guestmaster, St. Michael's, Sewanee, Tenn.

SEWANEE.—The annual retreat at St. Mary's, Sewanee, Tenn., for the southern associates of the Sisterhood of St. Mary will be conducted by the Rev. Fr. Huntington, O.H.C., and will begin at Vespers on Tuesday, July 14th, and close with the Holy Communion on Saturday, July 18th.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

WANTED—October 1st, assistant for St. Matthew's Cathedral Parish, Dallas, Texas. Must be acceptable preacher, good Sunday school and general parish worker. Excellent salary. Address THE DEAN.

WANTED—PRIEST for July and August, in important Catholic parish in New England. $75 per month and rooms. Address, F, care LIVING CHURCH, Milwaukee, Wis.

PRIEST wanted for supply July and August, delightful summer location in Great Lakes city; furnished house. Address SUMMER, care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

A PRIEST, Catholic, desires work as a *Locum Tenens* during the month of July or August. Prefers the north, but is willing to go south. Would like Wisconsin, Michigan, or Illinois. Address, ANGLICAN, care LIVING CHURCH, Milwaukee, Wis.

PRIEST having vacation during August desires Sunday work for that month in or near Chicago. Address W. F., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED.—Lady to oversee cooking, and teacher for intermediate grade, in a small Episcopal school. Resident, salaries moderate. State salary needed, and references. Box 143, Bronxville, N. Y.

A DEACONESS desired for settlement work in Southern Mountains. The work is among iron and cotton mill employees. Address "K," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Several honest, industrious people to distribute religious literature. Salary $60 per month. NICHOLS CO., Naperville, Ill.

POSITIONS WANTED—MISCELLANEOUS

CHURCHMAN, professor at Church school, desires position as professor of, or instructor in, history. Private school preferred. Excellent record and references. Address HISTORY, care THE LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHWOMAN of education and refinement desires position as governess. Experienced in the care of children. Address REV. GEORGE F. POTTER, 208 So. Brady street, Du Bois, Pa.

A CHURCHWOMAN of experience desires position of House-Mother or Matron in a small Church institution. Address, EASTERN, care LIVING CHURCH, Milwaukee, Wis.

THEOLOGICAL student and Churchman desires camp work or tutoring. Will go abroad. Address "J," care LIVING CHURCH, Milwaukee, Wis.

POSITION as companion for delicate or elderly lady. Experience, references. Would travel. MARYLAND, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER. Fourteen years experience. Excellent references. Churchman. Address FRED G. SMITH, Y. M. C. A. Gary, Ind.

A PARISH requiring a Deaconess could find ability, experience, and faithfulness by communicating with "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Lady seeks position as companion or household helper for home and small compensation. References. Address HELPER, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recently placed.—Large four manuals in Chapel Intercession, Trinity parish, New York; St. Paul's, Brooklyn. Four manual organ, 60 stops, contracted for by St. Clement's, Philadelphia. Grace Cathedral organ, San Francisco, under construction. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

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POST CARDS.—New views of Chapels of St. Ambrose and St. Saviour, Cathedral of St. John the Divine. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

WANTED—A small organ; new, or second hand. Must be in good condition, and a bargain. Address, Rev. JOHN WILKINS, Mechanicville, N. Y.

INTERNATIONAL CHOIR EXCHANGE AND EPISCOPAL CLERICAL REGISTRY

PARISHES looking for Rectors, Assistants, *Locum Tenens*, or for CATHEDRAL TRAINED Organists and choirmasters, please write to 147 East Fifteenth street, New York.

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ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

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SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

ECCLESIASTICAL ART

CHURCH EMBROIDERY, Albs, Chasubles, Maniples, Amices, Altar-frontals, Chalice-Veils, etc.; Materials for making up Embroidered Church Work always in stock.—METAL WORK. Chalices and Patens, Vases, Flagons, Altar-Crosses, Censers, Candlesticks, etc.; Illustrated catalogue free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

HEALTH RESORTS

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NOTICES

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An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

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Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

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See interesting Report to General Convention with "Message of Trustees" and Tables.

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ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
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Form set forth by General Convention of 1785 and ordered to "be used in this Church on the Fourth of July forever." Printed in national colors with American flag on cover. Price $2.00 per hundred. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.
- Church Literature Press, 71 Bible House.

BROOKLYN:
- Church of the Ascension.

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- Old Corner Bookstore, 27 Bromfield St.
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R. C. Hawkins.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

MACMILLAN CO. New York.

A Short Account of Great Malvern Priory Church. A History of the Monastery, and Description of the Fabric, with a Chapter on the Ancient Glass and Tiles. By the Rev. Anthony Charles Deane, M.A., Vicar of Hampstead and Hon. Canon of Worcester Cathedral; sometime Vicar of Malvern. With thirteen illustrations. Price 50 cents net.

The Human Nature of the Saints. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. New Edition. Price $1.25 net.

A Year of Grace. Trinity to Advent. By George Hodges, Dean of the Episcopal Theological School, Cambridge, Mass. Price $1.25 net.

The Soul of America. A Constructive Essay in the Sociology of Religion. By Stanton Coit. Price $2.00 net.

E. P. DUTTON & CO. New York

The Church Revival. Thoughts thereon and Reminiscences. By S. Baring-Gould, M.A., author of *The Trayedy of the Caesars,"* etc. With eighteen illustrations. Price $4.50 net.

A. R. MOWBRAY & CO. London.

THE YOUNG CHURCHMAN CO. Milwaukee, American Agents.

Easter Sermons. Preached in Lincoln Cathedral by Edward King, D.D., Late Bishop of Lincoln. Edited by B. W. Randolph, D.D., Canon of Ely. Price 60 cents net.

Catholicity. Conciones ad Clerum. By T. A. Lacey, M.A., author of *Consciousness of God, The Mysteries of Grace, Liturgical Interpolations.* Price $1.00 net.

Here Beginneth. A Study in the Hebrew Scriptures. By H. F. B. Compston, M.A., Assistant Professor of Hebrew and Old Testament Exegesis, Kings College, London. The English Churchman's Library series. Price 40 cents net.

Church and State in Theory and Practice. By Gordon Crosse, M.A., Joint Editor of *A Dictionary of English Church History.* The English Churchman's Library Series. Price 40 cents net.

Modern Thoughts of Parochial Organization. By Rev. C. W. A. Brooke, M.A., Compiler of *Additional Hymns, Children's Worship, Chant Communion Service, Companion to Hymns A. and M.,* etc. Price $1.40 net.

The Practice of the Presence of God. Being Conversations and Letters of Brother Lawrence. Price 60 cents net.

Catholic Truth and Unity. The Confessions of a Non-Convert. By Gerard Sampson, C.R., House of the Resurrection, Mirfield. Price 60 cents net.

EDWIN S. GORHAM. New York.

Thinking God's Thoughts After Him. A Retired Man's Meditations. By Henry Melville King, D.D., *Pastor Emeritus* of the First Baptist Church, Providence, R. I. Author of *Mary's Alabaster Box, Our Gospels, The Messiah in the Psalms, Why We Believe the Bible, Religious Liberty, The Baptism of Roger Williams, John Mylis, Sir Henry Vane, Jr.,* etc. Price $1.25 net, postage 12 cents additional.

WILLIAM BRIGGS. Toronto, Ont.

In the Heart of the Meadow and Other Poems. By Thomas O'Hagan. With Foreword by Hon. Justice Longley, D.C.L., LL.D., Fellow of the Royal Society of Canada and Judge of the Supreme Court of Nova Scotia. Price $1.00 net.

LONGMANS, GREEN & CO. New York.

Through an Anglican Sisterhood to Rome. By A. H. Bennett. With a Preface by Sr Scholastica M. Ewart, O.S.B., St. Bride's Abbey, Milford Haven. With eight illustrations. Price $1.35 net.

A. S. BARNES. New York.

Social Hymns of Brotherhood and Aspiration. Collected by Mabel Hay Barrows Mussey, 1914.

BOBBS-MERRILL CO. Indianapolis, Ind.

The State: Its History and Development Viewed Sociologically. By Franz Oppenheimer. Authorized translation by John M. Gitterman. Price $1.25 net.

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W. HEFER & SONS, LTD. Cambridge, England.

Christian Belief. Four Addresses on the Christian View of God and the World with a Sermon entitled The Gospel and Theology. By J. K. Mozley, M.A., Fellow and Dean of Pembroke College, Cambridge.

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FROM THE AUTHOR.

The Church and the Bible.—How Related. By Rev. John M. Bates, M.A., Grace Church, Red Cloud, Neb. Price 1 cent each.

THE CHURCH AT WORK

BAPTIST MINISTER CONFORMS

THE REV. HARLEY H. MARRIOTT, formerly a minister of the Baptist denomination, has conformed to the Church, and has been admitted as a candidate for Holy Orders, under the Rev. Dr. Fenn, rector of St. John's Church, Wichita, Kan. He is a graduate of the Rochester Theological Seminary, and his last charge was at Tulsa, Okla. This is the fifteenth candidate for Holy Orders that Dr. Fenn has received during his nine years rectorate at St. John's.

B. S. A. MEETINGS

DURING the annual festival of the choirs of New Hampshire, held in St. Paul's parish, Concord, N. H., which brought together a large number of choristers, about forty members of the Brotherhood of St. Andrew in the diocese gathered for the purpose of organizing a diocesan assembly. Bishop Parker welcomed the men, and a few words of welcome were also given by the Rev. W. E. Emery of St. Paul's. An address was made by the associate secretary, G. H. Randall of Boston. The Rev. Charles LeV. Brine, rector of Christ Church, Portsmouth, presided. The diocesan assembly was formally organized with the following officers: President, Thomas B. Ruxton, Christ Church, Portsmouth; Vice-President, Stanton Smith, Trinity, Tilton; Secretary-Treasurer, B. W. Burke, Christ Church, Portsmouth; Chaplain, Rev. R. R. Gilson, rector, Church of Our Saviour, Milford. At the close of the festival service the Brotherhood men went forward and Bishop Parker installed the new officers, the Rev. Charles LeV. Brine presenting them for installation. The next morning twenty-five men gathered for their corporate Communion, Bishop Parker being the celebrant, assisted by the newly elected chaplain of the assembly, the Rev. R. R. Gilson.

A MEETING of forty members of the Brotherhood of St. Andrew from a number of parishes in that part of the diocese of Rhode Island, met on Monday, May 25th, in the parish house of Trinity Church, Newport, R. I., and organized the Newport local assembly. The Rev. Stanley C. Hughes, rector of Trinity Church, introduced as the chairman of the business meeting, the Rev. George Vernon Dickey of St. George's parish, Newport, and the assembly was organized as follows: President, Samuel W. Marsh of St. George's chapter; Vice-President, Henry C. Wilkinson of Trinity chapter; Secretary, Robert Miller of St. George's chapter; Treasurer, Mr. Champlin, Holy Cross chapter, Middletown.

IN THE parish house of St. Stephen's Church, Portland, Maine, on Friday, May 22nd, the associate secretary, G. H. Randall, addressed a representative group of Brotherhood men, taking as his subject "The Ideals of the Brotherhood of St. Andrew." Mr. Irving A. Avery, president of the assembly, presided. The opening prayers were said by Bishop Codman, who also made a most inspiring appeal to the men present to do a definite work in the Church. Many men, including all of the clergy, were present from the Cathedral, and several other parishes of the city and neighborhood were represented. After the addresses, in the upper room of the parish house, a quiet conference was held by many who remained.

DEATH OF REV. W. T. RAMSEY, M.D.

BELATED NOTICE comes of the death of the Rev. William T. Ramsey, M.D., who died at his home in Cambridge, Ohio, on January 19, 1914. The Requiem Eucharist and the Burial Office were said in St. John's Church, Cambridge, by Bishop Reese, assisted by the rector, the Rev. A. J. J. Gruetter. Dr. Ramsey was ordained to the perpetual diaconate in 1892 by Bishop Vincent.

CHURCH OF THE GOOD SHEPHERD, NORWOOD, OHIO, DEDICATED

ON WHITSUNDAY the beautiful new Church of the Good Shepherd, Norwood, Ohio, was dedicated with impressive services.

The first service was a celebration of the Holy Communion by the Rt. Rev. Theodore I. Reese, D.D., Bishop Coadjutor of the diocese, assisted by the rector, the Rev. Francis Haramond Richey. A special Sunday school service was addressed by the Rev. Frank S. Gavin of New York. At 11 o'clock a special service of dedication authorized by the Bishop of the diocese was held, in which the rector was assisted by the Rev. Guy Emery Shipler, rector of the Church of the Epiphany, Walnut Hills, and the Rev. Maxwell B. Long, in charge of the mission of the Redeemer, Hyde Park. In the afternoon every branch of the Girls' Friendly Society in Cincinnati was represented at a service addressed by the Rev. Samuel Tyler, rector of the Church of the Advent, Walnut Hills. The Rev. George Heathcote Hills, rector of Grace Church, Avondale, assisted in the service. A missionary rally closed the day, at which all branches of the Woman's Auxiliary in the city were represented. Addresses were made by the Rev. Frank H. Nelson, D.D., rector of Christ Church, the Rev. Canon Reade, city missionary, and the Rev. Canon Purves, vicar of St. Paul's Cathedral.

CHURCH OF THE GOOD SHEPHERD, NORWOOD, OHIO

The church is situated on a triangular lot with the porch and main entrance at the apex. A sturdy central tower gives height and interior impressiveness, with exterior solidity and dignity. The exterior is of a hard, brown brick with stone trimmings, the walls inside being finished in buff brick and moulded Caen stone. The pews and choir stalls are of dark oak. In the roof the beams show, and the woodwork is of chestnut finish.

COMMENCEMENT AT BERKELEY DIVINITY SCHOOL

THE SIXTIETH anniversary of Berkeley Divinity School, Middletown, Conn., was observed on June 2nd and 3rd. On Tuesday the annual alumni service was held in the chapel of St. Luke, at 5:30 o'clock, at which time the carved stall and canopy, dedicated to the Rev. Dr. John Binney, placed in the chapel by the alumni, was dedicated by Bishop Brewster. The Rt. Rev. E. S. Lines, D.D., of the class of 1874, Bishop of Newark, and president of the alumni association, preached the sermon from the text, "We are all one man's sons."

Certificates of graduation were presented by Dean Hart to John Miller Horton of the diocese of Albany, and John Howard Rosebaugh, B.A., Trinity, of the diocese of Connecticut. Bishop Brewster, president of the school, conferred the degree of Bachelor of Divinity after examination upon the Rev. Lucius Wilson Shey of the class of 1890, rector of St. Mark's Church, Cleveland, Ohio. An offering was taken for the fraternal fund of the alumni association.

At the dinner of the alumni faculty and students, nearly ninety being present, speeches were made by Bishops Brewster, Mitchell (of Aberdeen), and Lines, Dean Hart, and the Rev. Messrs. James Stoddard, D.D., Theodore Sedgwick, E. deF. Miel, D.D., and John N. Lewis.

On Wednesday the Bishop of Aberdeen celebrated the Holy Communion at an early service in the chapel, standing at Bishop Seabury's altar and using Bishop Seabury's paten and chalice. After breakfast Morning Prayer was said, and at 9 o'clock the alumni met in the library, Bishop Lines in the chair. At the election of officers Bishop Lines was again chosen president. Twenty-four "Berkeley Bishops" were elected honorary vice-presidents.

The Rev. Dr. Samuel Hart, '69, and the Rev. Dr. William H. Vibbert, '62, were chosen active vice-presidents; the Rev. Professor Anthon T. Gesner, '93, was chosen secretary, and the Rev. Professor Hervey B. Vanderbogart, '06, treasurer. The Rev. Francis B. Whitcome, '90, of Watertown, was elected preacher for next year, and the Rt. Rev. R. H. Nelson, '83, Bishop of Albany, was elected substitute.

The ordination service was held at 11 o'clock in the Church of the Holy Trinity. A long procession of choir, students, and clergymen, with the faculty of the school and the Bishops, entered the church, singing an old metrical version of the latter part of the ninetieth Psalm as it was sung at Aberdeen in 1784, at the consecration of Bishop Seabury as the first Bishop of Connecticut. After the hymn the Bishop of Aberdeen and Orkney, the Rt. Rev. Anthony Mitchell, D.D., preached the sermon from Isaiah 52: 7.

John Howard Rosebaugh, B.A., of the graduating class, was presented to Bishop Brewster as a candidate for the diaconate. Three deacons ordained a year ago, Albert Jepson, B.A., St. Stephen's and Berkeley; William Andrew De Witt, B.A., Yale and Cambridge, and Stephen Edward Keeler, B.A., Yale and the General Theological Seminary (the last named for the diocese of Ohio), were presented for the priesthood. After the Litany Bishop Mitchell began the Communion office, and when the Epistle had been read Bishop Brewster examined and ordained the candidate for the diaconate, who thereupon read the Gospel. The candidates for the priesthood were then examined, the *Veni Creator* was sung over them and they were ordained. Then the Nicene Creed was sung and the Bishop proceeded to celebrate the Holy Communion.

A largely attended reception was held in the Dean's house, the former residence of Bishop Williams, at 1:30, luncheon being served for the clergy and other visitors. The services of the day ended with Evening Prayer at 5:30. This year's exercises were notable for the large number of alumni in attendance.

CALLED TO SEWANEE

THE REV. C. B. WILMER, D.D., rector of St. Luke's Church, Atlanta, Ga., has been invited to take the chair of Systematic Theology in the theological faculty of the University of the South.

Pending his decision, many committees have waited on him, to urge their claims. The alumni of Sewanee have strongly urged his acceptance, pointing out the needs of the institution, and Dr. Wilmer's peculiar and marked fitness for the work. But a congregational meeting of his parish protests most strongly, urging the needs of St. Luke's, and the city as his larger parish, so marked is his influence in the social problems of the city of Atlanta. Strong resolutions were presented also by the negroes, to whom he is a faithful and judicious friend, and also from the Men and Religion workers, urging him to remain in Atlanta, where he is needed to develop civic righteousness. Dr. Wilmer's decision will be given by the middle of June.

ASSYRIAN COLLECTORS IN TROUBLE

THE ABOVE now familiar heading relates this time to collectors who were challenged in the city of St. Louis. As usual they were soliciting funds for the orphanage at Van, Assyria. They were unfortunate enough to call upon the secretary of the Business Men's League, J. D. Lynn, who happened to have knowledge that the orphanage at Van is a public institution, and not dependent upon private subscriptions, although, apparently, private subscriptions are being solicited for it by many bands of roving solicitors in this country, as they have been for at least a quarter of a century. Mr. Lynn asked the men to return at a later hour, communica-

ting in the meantime with the police. They did not return, but one of them was found and arrested by a detective and turned over to an immigration inspector for deportation. The men gave the names of George Michael, 28 years old, and Joseph George, 24. They wore black suits of American clothes, with clerical collars. Both refused to make statements.

The inspector said he had the men on his confidential list of alleged frauds. In their possession were found letters purporting to be from many prominent Americans, among them President Woodrow Wilson, Senator William J. Stone, and Secretary of War Garrison.

TO RESUME RESEARCH WORK

PROFESSOR MAX KELLNER, D.D., of the Cambridge Theological School sailed with his family from New York on the *Saxonia* on June 11th, for four months of research work in Syria-Palestine. Last year Dr. Kellner made some important discoveries of prehistoric implements and bones in the troglodyte caves in the neighborhood about Beyrout, to which region he now will return. In his work this year Dr. Kellner will be aided by Professor Charles Peabody, curator of the Peabody Museum of Archæology of Harvard, who will join him at Jerusalem.

VALUE OF LAYMEN'S LEAGUES

A REPORT on the work and value of the Laymen's Leagues in the Church has been submitted by the Seabury Society of New York, a league of Church laymen, to Mr. Lewis Stockton, chairman of a sub-committee of the General Convention Committee on the State of the Church.

In this report it is shown that these leagues had their beginning through the initiative of the Bishop of Pittsburgh in an organization to provide lay readers in that diocese. Leagues have been established in a number of other cities, and have grown considerably beyond this first purpose. They have examined the question of scientific management for the material problems of the Church in the hope of providing better business methods for the maintenance of religious work. They have enlisted and trained laymen for volunteer service in the Church. In New York they have assisted in determining places for the starting of missions in the Bronx, thus avoiding mistakes made in earlier years in planting such work in Manhattan and Brooklyn. Seven of the ten new churches started by the help of laymen belonging to the Seabury Society are now parishes. The work was done on scientific lines, and cost the churches down town, that is, in Manhattan, hardly a dollar. The Seabury Society has also conducted a summer conference, and has received the gift of a fine site on Greenwood Lake, lying partly in New Jersey and partly in New York, worth about $20,000, which is to be prepared for such conferences annually. The same society also started the first Laymen's Training School in America, and it also maintains the only Church news association in this country, supplying news to secular and religious papers in many cities.

CORNERSTONE LAID FOR NEW PARISH HOUSE AT BUFFALO, N. Y.

IN THE presence of a thousand parishioners and friends the cornerstone of the new parish house of St. Mary's-on-the-Hill, Buffalo, N. Y., was laid with impressive ceremony on Monday afternoon, June 1st. The Rt. Rev. William D. Walker, Bishop of Western New York, presided, and was assisted by the Ven. G. W. S. Ayers, the Rev. J. A. Regester, D.D., *rector emeritus* of St. Paul's, and the rector of the parish, the Rev. George Frederic Williams. A bronze casket containing various articles, a Bible, records, and coins, was deposited in the stone. After a short service and the laying of the cornerstone by Bishop Walker a brief address was made by him, and also by the Rev. Dr. North, and the Rev. Cameron J. Davis. The new building is to be of brick and stone, two stories high, and will cost about $30,000. It is planned to have it completed by October 15th.

ST. MARY'S CONFERENCE, RALEIGH, N. C.

ABOUT one hundred men and women, of whom about two-thirds were women, attended the fourth St. Mary's conference,, at St. Mary's School, Raleigh, N. C., June 1st to 6th. Social Service, Religious Education, and Church History were the principal subjects for discussion. The Rev. Augustine Elmendorf of the Church of the Holy Cross, Jersey City, led the conference on Social Service; Rev. L. N. Caley of Philadelphia spoke on the Sunday school; Rev. William E. Gardner, general secretary of the General Board of Religious Education, led three sessions of the conference on the topics (1) The Approach to the Task, (2) The Methods of the Task, (3) The Material of the Task. The Rev. Dr. Homer W. S. Starr of the diocesan Sunday school commission, Rev. Thomas Noe of East Carolina, and Rev. M. A. Barber of Raleigh also discussed special themes. Four illustrated lectures on Church History were delivered by Rev. L. N. Caley. Mr. W. W. Petit, field secretary of the Playground and Recreation Association of America, discussed "Public Playgrounds." Each morning a celebration of the Holy Communion was held, and after breakfast, and after supper, brief devotional services were held in St. Mary's chapel. Part of each afternoon was given to recreation. For the first time this year women were invited to attend the conference and the experiment was successful. Mr. Ben. S. Finney, southern field secretary of the Brotherhood of St. Andrew, conducted a conference on personal work, and a committee was appointed to arrange for a separate conference of Church workers in the industrial centers of the Carolinas.

OLD CATHOLIC PRIEST CONFORMS

THE REV. R. C. GIEDERS-TAYLOR, a priest of the Old Catholic Church in Mexico, has been accepted by Bishop Howden as a postulant of New Mexico, and placed in charge of the missions at Marfa and Fort Davis, Texas. Mr. Taylor has a splendid record as an instructor and missionary. He rendered most admirable service in Mexico, at Chihuahua, during the trying days of the Mexican revolution, and only consented to return to the states when the last warning from our government forced his people out of Mexico. He will be a most desirable acquisition to the staff of workers in New Mexico.

MEMORIALS AND GIFTS

ON THE Sunday before convocation the Miller memorial window was unveiled at St. Mark's Cathedral, Salt Lake City, Utah. This window is to the memory of the Rev. Mr. Miller, who was for years the head of the St. Mark's School, and was presented by the former pupils. The Rev. Samuel Unsworth of Reno, Nevada, preached the sermon.

BY THE will of Miss Elizabeth Swift Shippen, who died at Atlantic City on May 16th, Trinity Church, Pottsville, Pa. (Rev. Howard W. Diller, rector), receives $5,000 for its endowment fund, and $2,000 in trust for the Charles Baber cemetery. The Pottsville Hospital receives $50,000, and is one of the residuary legatees.

ST. ANN'S CHURCH, Revere, Mass., recently received a beautifully embroidered white silk super frontal, the gift of Mrs Emma F. M. Ayers, M.D., of Saratoga Springs, N. Y., in memory of her mother, Deborah Allen (Stillwell) Macomber. Dr. Ayres was a former parishioner of the Rev. C. R. Bailey, Ph.D., rector of St. Ann's Church.

ALBANY

R. H. NELSON, D.D., Bishop

New Memorial Parish House at Ogdensburg

MAJOR CHARLES D. HOARD and John C. Howard have offered St. John's Church, Ogdensburg (Rev. D. Charles White, rector), $20,000 for the erection of a parish house to be known as the Hoard-Howard Memorial, in loving memory of Margaretta A. Hoard and Adaline C. Howard, the mothers of the donors. The gift has been accepted and the work of building will probably be begun in September. A condition of the gift was that $10,000 should be raised by the vestry for a permanent endowment fund for the parish house. This sum has been subscribed; the Hon. George Hall giving $5,000, and five vestrymen, Edward L. Strong, George F. Darrow, Frank Chapman, Levi Hasbrouck, and Andrew Irving, $1,000 each. The various parochial societies will equip the building. In addition to these gifts an unnamed donor has added $500 to the church's endowment fund, which now amounts to $13,000. Bishop Nelson recently confirmed a class of 85 persons in this church, of whom 44 were adults. In all 209 persons have been confirmed in this parish in the last two years.

ATLANTA

C. K. NELSON, D.D., Bishop

Annual Meeting of the Woman's Auxiliary

THE DIOCESAN BRANCH of the Woman's Auxiliary held its annual convention the last week in May, presided over by Mrs. C. L. Pettigrew of Atlanta. The other officers elected were Mrs. Nellie Peters Black, and Mrs. E. Le Conte Furman, honorary presidents; Mrs. Walter Curtis, vice-president; Mrs. H. N. Hurt, treasurer; Miss Rosa Woodberry of Atlanta, secretary. The convocation vice-presidents are Miss Lula Snook, Atlanta; Miss Sara E. White, Athens; Mrs. John Dennis, Macon; Mrs. Felton Jones, Rome. Miss Mary Pearson was elected president of the Juniors, Mrs. Robert Huntt, the Little Helpers, and Mrs. Mallory Taylor, the United Offering. The convention was addresed by the Bishop, and its quiet hour was led by the Rev. Dr. Merlinjones. The Auxiliary pledges itself to give $500 for the International Hospital in Tokyo, and to aid in the missionary insurance fund, and extend the use of the duplex envelope and other general missionary activities. Eighteen parishes and missions were represented.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop

Mass Meeting for Men at Scranton

A MASS MEETING for men was held at St. Luke's Church, Scranton (Rev. Robert P. Kreitler, rector), on Monday evening, May 26th. The edifice was crowded to the doors, many of the delegates to the diocesan convention arriving a day early to attend the mass meeting. The Bishop of the diocese presided. The Rev. William E. Gardner, General Secretary of the General Board of Religious Education, spoke of the Church's need of a definite plan of education, a need of which there is a growing consciousness in the Church. The plan would call for leaders to put into operation a sound system, and for supervisors to keep the system in operation. He urged the delegates to support the move-

ment by an appropriation for the Board's work. The second address was made by Mr. George Wharton Pepper of St. Mark's Church, Philadelphia. Mr. Pepper caught the ear of the vast assemblage when he arraigned the Church for her idleness and neglect of opportunities. He made an inspiring plea for men to do definite Christian work in the community, among the men in the jails, among young communicants, among factory workers, and in every sphere. He reminded the men of opportunities everywhere, in the mission field, and at home. "What are you waiting for?" he asked. "The policy of 'watchful waiting' is not for Christians, as the devil does not care how much you watch him if you never interfere with his work."

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Sunday School Teachers' Convention—Annual Meeting of Woman's Auxiliary

THE ANNUAL Sunday school teachers' convention of the diocese was held in connection with the meeting of the diocesan convention in Trinity House, Watertown, on Monday, May 25th. The Rev. R. J. Phillips, chairman of the diocesan board of religious education, presided, and there were present representatives from the majority of the parishes of the diocese. At the afternoon session the Rev. Lester Bradner, Ph.D., spoke on "The Teacher's Programme." A short business meeting in the evening was followed by a most instructive conference on "How to Develop Teaching Power in the Sunday School," led by the Rev. Dr. Bradner.

THE ANNUAL meeting of the Woman's Auxiliary of the diocese was held in Watertown on Monday, Tuesday, and Wednesday, May 25th, 26th, and 27th. Most of the meetings were held in Trinity Church in connection with the diocesan convention. There was a large attendance, and much routine business was transacted. At the corporate Communion on Tuesday morning the Bishop of the diocese officiated, assisted by the Rev. Almon A. Jaynes, and the Rev. Wilson E. Tanner. A notable feature of the social side of the convention was the delightful reception given to all the delegates and members of the Watertown branches by Mrs. Emma Flower Taylor.

AT A MEETING of the vestry of Christ Church, Sacketts Harbor, Chaplain Herbert Stanley Smith, Third U. S. Infantry, was elected *rector emeritus*, in recognition of his services as rector for the past eighteen months.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

Clergy of Deanery Elect Officers—Some Clerical Changes.

AT A meeting of the clergy of the Red River Valley deanery the Rev. F. H. Oehler of Detroit was made Dean. The Rev. S. J. Hedelund of Crookston was elected secretary-treasurer. A rising vote of thanks was extended to the retiring Dean, the Rev. James G. Ward, for the splendid work accomplished under his leadership. Mr. Ward is now a member of the Duluth deanery.

SEVERAL CHANGES have recently taken place in the diocese. The Rev. E. C. Kahosed has been appointed to the mission of St. Columba at White Earth; the Rev. J. Johnston is in charge of the mission at Richwood; the Rev. Albert Carswell is in charge of the mission at Royalton; the Rev. Caleb Benham is the new rector of St. Paul's Church, Brainerd.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Rector Delivers Memorial Day Address at Wellsboro

THE REV. FREDERICK DIEHL, rector of St. Paul's Church, Wellsboro, made the address to the Grand Army on Memorial Day in the opera house in Wellsboro. About twelve hundred were present. The address was requested by the Grand Army for publication.

LONG ISLAND

FREDERICK BURGESS, D.D., Bishop

Out-of-town Meeting of the Woman's Auxiliary—Other News

ST. JOHN'S CHURCH, Huntington, was crowded at the annual out-of-town meeting of the diocesan branch of the Woman's Auxiliary, held last week. More than four hundred members were present. The Rev. Arthur M. Sherman of Hankow, China, made a stirring speech on the needs of the foreign mission field, and the obligations of Church people here to support their missionary operations in foreign countries. Miss Langley of Alaska gave a detailed account of her dealings with the rough men on the Yukon. Here there was neither religion nor civilization. A harder condition might be the advance of civilization without Christianity; that might be "worse than nothing."

THE PARISHIONERS of historic St. George's Church, Flushing, tendered a reception to their rector, the Rev. Henry D. Waller, on Saturday evening, May 30th, the occasion being the twenty-fifth anniversary of Mr. Waller's first service in the parish. Clergy from various parts of Long Island, and a large number of people, were present. Mr. John W. Weed, senior warden, on behalf of the congregation, presented the rector with a substantial gift in money, and, in behalf of the Sunday school, with another check. The Girls' Friendly Society announced that it had dedicated a traveling library to the rector for the use of missionaries. At the mid-day service on Sunday the sermon was preached by the Rev. Dr. Gustav A. Carstensen, rector of Riverdale-on-Hudson, who nominated Mr. Waller to the vestry as assistant minister, twenty-five years ago. On the death of the Rev. Dr. Smith, nine years after Mr. Waller came to the Flushing parish church, he became rector.

THE REV. SAMUEL A. CHAPMAN, curate at St. Paul's Church, Clinton street, Brooklyn, was the invited speaker at the May meeting of the diocesan Church Club. His subject was "The Church and the Alien Population," and he devoted the greater part of his address to an analysis of the difficulties which the Church has to face in dealing with the foreigners who have come to live among us. He spoke at length on the failure to convert the Jews—the inability of the Roman Church to hold the Italians, even in their own country. He advised the dropping of the phrase, "the stranger within our gates," in speaking of foreign-born residents, and helping them to forget that they are strangers. "We must stop all the silly talk about the iniquity of proselyting. If we are to help these people, we've got to proselytize."

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Cumberland Parish Celebrates Anniverary—Other News

EMMANUEL PARISH, Cumberland, Allegany county (Rev. William C. Hicks, rector), celebrated the one hundred and eleventh anniversary of its founding, on Whitsunday, with special services, and an historical sermon by the rector. The parish, as originally formed in 1803, was one of the largest in the state, including all of Allegany county, and what is now Garrett county. Since these two parishes, St. George's, Mount Savage, and St. John's, Frostburg, have been set off, and St. Peter's Church, Lonaconing, and St. James' Church, Westernport, are congregations within Emmanuel parish.

THE THIRTY-THIRD semi-annual meeting of the archdeaconry of Towson was held at St. James' Church, My Lady's Manor, Baltimore county (Rev. James F. Plummer, rector), on Wednesday, June 3rd. This is one of the oldest and most interesting churches in the diocese, having been erected in 1752-53. The sermon was preached by the Rev. Thomas H. Yardley of St. Timothy's Church, Catonville. Following luncheon in the parish house there was a business session, at which Archdeacon Smith presided, in the absence of the Bishop, who is abroad. The usual elections of officers was postponed till the fall meeting. After reports from the various missions of the archdeaconry addresses were delivered by Miss Jane Millikin, superintendent of the teachers' training department of the diocese, on "Training the Teacher"; by the Rev. Herbert Parrish, diocesan missioner, on "Parochial Missions"; by the Rev. W. H. H. Powers, D.D., of Towson on "Problems of the Surburban Church," and by the Rev. J. I. Yellott, Jr., of Belair on "Problems of the County Parish." About twenty-five of the clergy and fifteen lay delegates were present.

COLONEL JOHN W. AVIRETT, editor and proprietor of the Cumberland *Evening Times*, died suddenly at his home on May 29th, after a long illness, aged 51 years. Colonel Avirett was the son of the Rev. James Brittle Avirett, chaplain in the Confederate Army under Stonewall Jackson and General Turner Ashby, and was one of the most widely-known men in Maryland. He was a life-long Churchman, and for many years an active member and vestryman of Emmanuel Church, Cumberland. The funeral services were held on June 1st, the Rev. William C. Hicks, rector of the parish, assisted by the Rev. Dr. James E. Moffatt, officiating.

THE BISHOP, accompanied by Mrs. Murray, sailed for England from New York by the S. S. *Olympic* on May 30th. The trip is made for pleasure and for rest. The Bishop expects to spend six weeks in England, returning home the end of July.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Boston Acolyte Wins Scholastic Honors—Other News

MR. THOMAS M. JUDSON, Harvard '14, an acolyte of the Church of the Advent, Boston, has just won the Fellowship of the American Institute of Fine Arts and Archaeology, in a competition open to students of the leading American universities, by a thesis on Murillo. This entitles him to two years' study abroad. Mr. Judson's home is in Tacoma, Wash. He continues the long line of prize-men who have been actively identified with the Church of the Advent and the Catholic cause.

THE REV. DR. VAN ALLEN was preacher at the Trinity Sunday ordination held by the Bishop of Maine, in Portland Cathedral, the Rev. V. O. Anderson, priested then (with others) being a son of Dr. van Allen's parish.

MILWAUKEE

W. W. WEBB, D.D., Bishop

A New Parish at Madison

A NEW PARISH has been established in the Wingra Park section of Madison, which is a new and rapidly growing residential district beyond the University buildings. Lots have been purchased, and plans are now being drawn for a church edifice, and it is hoped that the first part of this may be built in the near future. The parish will probably be combined with the university work, which

was to have been undertaken under the auspices of the Church Extension Board of the diocese, and the rector will be chosen with that work in view. The senior warden is Arthur Peabody, architect for the University, and the junior warden, Professor Samuel Moore, of the faculty. There is entire harmony and coöperation between the newly established parish and the mother church of Grace, whose church edifice faces the capitol.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Annual Meeting of the Woman's Auxiliary—Other News

ON MAY 29th the Woman's Auxiliary held its annual meeting at Christ Church Cathedral, St. Louis. All the reports showed a decided progress in the past year, especially the financial reports, which showed a substantial increase in missionary offerings throughout the diocese. The report of the traveling secretary, Miss Sheetz, was very interesting, as this is the first year that the Auxiliary has had a traveling secretary. All the officers were reëlected, and the same women were appointed as chairman of the various committees with the exception of Louise B. Allen, who has had charge of the Church Periodical Club for nineteen years. As she felt obliged to resign the work, Mrs. Walter H. Baker was appointed in her place. It was decided to hold the next annual meeting at St. Peter's Church, St. Louis.

ON SUNDAY afternoon, May 31st, a meeting of the missionary host was held in the Odeon. In spite of many distractions there was a large attendance of the Sunday school children, and an offering of $1,400 was presented.

ST. MICHAEL AND ALL ANGELS CHURCH, St. Louis (Rev. George E. Norton, rector), has broken ground for a new rectory, which is to be built next to the church, which was dedicated last Christmas Day. This is made possible through the gift of a friend of $15,000.

OHIO

WM. A. LEONARD, D.D., Bishop.
FRANK DU MOULIN, LL.D., Bp. Coadj.

St. Stephen's Chapel, Cleveland, Renovated

AT ST. STEPHEN'S mission, Cleveland (Rev. W. H. Rogers, minister in charge), the men's welfare club have renovated and decorated the interior of the chapel, and substituted seats for chairs. On Whitsunday Archdeacon Abbott blessed a new processional cross and two chancel candelabra, of Churchly design, made and presented to the mission by one of its communicants, a worker in brass, Mr. Frederick Beacham.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Standing Committee Organizes—G. F. S. Service

THE STANDING COMMITTEE of the diocese met on Monday, June 1st, at the Church Rooms, for organization, and elected the Rev. John R. Wightman, D.D., 830 Mallon avenue, Pittsburgh, president; and the Rev. W. L. H. Benton, Crafton, secretary. Please address all matter for the Standing Committee accordingly.

ON SUNDAY afternoon, May 31st, a service was held in behalf of the diocesan branch of the Girls' Friendly Society at the Church of the Ascension, Pittsburgh, the Rt. Rev. Cortlandt Whitehead, D.D., presiding. The address was made by the Rev. Warren Lincoln Rogers of Calvary parish, and an offering was received for the work of the society.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Annual Service for Servers—Bishop McVickar Memorial Dedicated

THE SEVENTH annual service and meeting of the Rhode Island league of servers was held at the Church of the Epiphany, Providence, on June 2nd. The league office was sung at 5 o'clock by the Rev. Charles E. McCoy, priest-director. The servers and acolytes from many parishes in the diocese, and vistors from Boston, with a large number of clergy, all in vestments, and with many banners, crosses, and candles, made a very imposing procession. The preacher was the Rev. Simon Blinn Blunt, D.D., rector of All Saints' Church, Dorchester, Mass. After the service a supper was served in the new parish house by the ladies of the parish. The annual meeting was held immediately after supper. A suitable minute on the death of the priest-superior, the Rev. William Ramsey Trotter, late rector of Trinity Church, Bristol, was adopted. The election of officers for the ensuing year resulted as follows: Priest-Superior, Rev. George McC. Fiske, D.D., of Providence; Priest-Director, Rev. Charles E. McCoy of Bristol; Secretary, Mr. Charles E. Westcott; Treasurer, Mr. Pardon F. Kenney.

MEMORIAL DAY is always a great day at the St. Andrew's Industrial School at Barrington (Rev. William M. Chapin, warden), it being the occasion of the annual meeting of the St. Andrew's league, and a general reception day to a host of visitors. This year additional interest attached to the meeting by the fact that the new building erected for younger boys was ready for dedication. This was erected as a memorial to the late Bishop of Rhode Island, the Rt. Rev. William Neilson McVickar, by popular subscription. Visitors and friends gathered from all quarters of the state for the general meeting at Hardy Memorial Hall, where hymns were sung, prizes given to several boys for their work on the farm, at lessons, and for good conduct during the year, and addresses were made by the Bishop of Rhode Island and the warden. Then all went in procession to the new McVickar Hall, where the dedicatory prayers were said by the Bishop, who also made a short address.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Meeting of the Colored Council

THE COLORED COUNCIL of the diocese will meet in the Church of the Epiphany, Spartanburg, June 24th. The opening service will be marked by the consecration of the Church of the Epiphany.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D. Bp. Coadj.

Meeting of the Cincinnati Branch of the W. A.

A MEETING of the Cincinnati branch of the Woman's Auxiliary was held at the Cathedral on Whitmonday. The Rev. P. N. Tsu of Shanghai addressed the assemblage, which, at its business session, elected Mrs. Charles G. Reade, vice-president for the branch on the diocesan official board.

SPOKANE

L. H. WELLS, D.D., Bp. in charge

Bishop and Bride Meet with Cordial Welcome

THE CLERGY and laity of the district gave Bishop and Mrs. Wells a cordial welcome on their return, June 5th. They were married in Geneva, New York, May 30th. They will reside in Spokane after spending the summer on Puget Sound.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Annual Meeting of the G. F. S.—Annual Dinner of Men's Club at Milford

THE ANNUAL meeting of the Girls' Friendly Society was held in All Saints' Church, Worcester, May 26th. The president, Miss Sarah B. Hopkins, presided. The Rev. Ellis Bishop, rector of Grace Church, Amherst, preached the sermon at the annual service held in the evening at All Saints'. Bishop Davies also gave an address. Most of the branches of the diocese were represented.

THE ANNUAL dinner of the men's club of Trinity parish, Milford, was held Tuesday evening, May 26th, in the parish house. The rector, the Rev. Arthur J. Watson, introduced the speakers. The Rev. Walton S.

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Danker of Worcester, a former rector of Trinity Church, spoke on "What a Layman can do." Ladies of the parish were present as guests. The fiftieth anniversary of the parish was commemorated Trinity Sunday.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Rochester Church Extension Society Incorporated —Wedding of Bishop Wells

AN ACT to incorporate the Church Extension Society of Rochester has recently been passed by the state legislature. This society shall be composed of the Bishop of the diocese in which Rochester is or hereafter shall be situated, the chancellor of such diocese, the Archdeacon of Rochester, the city clergy, and two laymen from each parish, who shall be elected annually, and shall have power to purchase, take by gift, grant, devise or bequest, and hold real and personal property, to such an amount, and yielding such income, and subject to such restrictions as shall be governed by the laws of the state. They may also sell, mortgage, lease, or otherwise dispose of the same at their will and pleasure. This said corporation shall possess such powers as now are or hereafter shall be conferred by the general corporation law upon corporations, as far as the same shall be consistent with this act, and shall be entitled to any exemptions from taxation or other benefits to which charitable corporations organized under the general laws of this state now are, or hereafter shall become, entitled.

A WEDDING of unusual interest was solemnized in St. John's chapel, Hobart College, Geneva, on Saturday, May 30th, when the Rt. Rev. Lemuel Henry Wells, LL.D., Bishop in charge of Spokane, was married to Mrs. Jane Terry Sheldon Smith, widow of the late Dr. Andrew Hermanze Smith of New York, by the Rev. Dr. Lyman P. Powell, president of Hobart and William Smith Colleges. The ceremony was witnessed by 150 friends and relatives and was immediately followed by a wedding breakfast at "Tranquilla," the Geneva home of the bride. Bishop and Mrs. Wells left directly for Spokane.

WYOMING

N. S. THOMAS, D.D., Miss. Bp.

Progress at Various Points

THE CHURCH PERIODICAL SOCIETY of New York has provided the mission at Greybull with a fine lectern Bible.—IT HAS been decided to buy the house and lot next to the church at Basin so that the mission may have a rectory. The guild has raised money to pay for the furniture of the church.—THE ANNUAL reception and reunion of St. Peter's Church, Sheridan, will be held on June 29th. Plans are being made for the annual Scout hike to the mountains, where two weeks will be spent by the boys, and one week by the girls. Last year the camping ground was twenty miles away, and at an altitude of 10,000 feet. This year it will be nearer home.

CANADA

News of the Dioceses

Diocese of Montreal

AT THE closing meeting of the Woman's Auxiliary diocesan board, in the Synod Hall, Montreal, June 4th, a resolution was passed that in future no more flowers should be subscribed for as tributes to members who have passed away. It is felt that these, being missionary women, would prefer that money so given was applied to some missionary and useful purpose. Some arrangements were given out as to the visit, next autumn, of delegates from the Montreal Woman's Auxiliary to Vancouver to be present at the Triennial meeting.

Diocese of Ottawa

AT A meeting in St. George's Hall, Ottawa, Archbishop Hamilton in the chair, a Sunday school association for the deanery of Ottawa was formed and a constitution adopted. Addresses were given by the Rev. R. A. Hilty and Miss Higham, of St. Christopher's College, London, England.

Diocese of Rupert's Land

PLANS FOR the new St. Jude's Church, Winnipeg, have been accepted, and the building will be commenced immediately. It is hoped that it will be ready for use by October.

Diocese of Calgary

ST. GEORGE'S CHURCH, Banff, will be completed shortly.—BISHOP PINKHAM dedicated the chancel of the new church of St. Francis of Assisi in May.

School Commencements

THE COMMENCEMENT of the Thurston-Gleim School for Girls and Young Ladies, Pittsburgh, Pa., took place on Thursday afternoon, June 4th, at Calvary Church, Pittsburgh. The address was delivered by the Rev. W. L. Rogers, one of the clergy of the parish.

THE BACCALAUREATE SERMON of Brunot Hall for Girls, Spokane, Wash., was preached by the Bishop of the district in All Saints' Cathedral, Sunday, June 7th. The commencement exercises were held Wednesday, June 10th, with eleven graduates. The address was delivered by William P. Foster, president of Reed College, Portland, Oregon.

THE COMMENCEMENT exercises of St. Mary's School for Girls, Burlington, N. J., began Sunday, May 31st. The Rev. David M. Steele, rector of St. Luke's and the Epiphany, Philadelphia, preached the baccalaureate sermon. On Monday, June 1st, over a thousand visitors witnessed the class play on the lawn. On Tuesday, June 2nd, the Hon. John W. Westcott, Attorney General of New Jersey, delivered the commencement address. Diplomas were presented to twenty.

THE COMMENCEMENT exercises of St. Paul's School for Girls, Walla Walla, Wash., were held Wednesday, June 3rd, with five graduates. The address was given by the Rev. Chas. E. Tuke, rector of St. Paul's Church, Walla Walla. The baccalaureate sermon was preached in St. Paul's Church by the Very Rev. William C. Hicks, Dean of All Saints' Cathedral, Spokane, on Sunday, May 31st. The past year has been the most successful in the history of the school. Miss Nettie M. Galbraith is principal.

THE COMMENCEMENT exercises of Houston School for Boys, Spokane, Wash., were held Monday, June 1st, with six graduates. The address was made by the Rev. William H. Bliss, Canon of All Saints' Cathedral. H. S. Collins, vice-president of the board of trustees, presented the diplomas in the absence of Bishop Wells. Harvard R. Hicks, son of the Very Rev. William C. Hicks, of All Saints' Cathedral, carried off the honors of the class. The Rev. James Henderson, late rector of St. Paul's Church, Vermillion, S. D., succeeds Edgar F. Strong as headmaster of the school.

THE ANNUAL commencement exercises of Sewanee Military Academy began on Sunday, May 31st, and closed on Wednesday, June 3rd. The commencement sermon on Sunday was preached by the Rev. H. J. Mikell, D.D., rector of Christ Church, Nashville, Tenn. The commencement exercises proper were held on Wednesday in All Saints' chapel of the university, the opening exercises being taken by the Rev. F. A. Juhan, chaplain of the academy, and the closing exercises by the Rev. John B. Cannon, chaplain of the university. The address to the graduating class was delivered by the Rev. Ze Barney Thorne Phillips, rector of St. Peter's Church, St. Louis, Mo., and the diplomas to the thirty graduates were presented by Colonel D. G. Cravens, headmaster of the academy. The various military drills, and other social and literary events, were held on Monday and Tuesday.

THE COMMENCEMENT EXERCISES at St. Mary's College, Dallas, Texas, began on Saturday evening, May 30th, with a recital given by the primary and intermediate departments, and a French play. On Whitsunday there was an early celebration in the college chapel at which Bishop Garrett was the celebrant, and at 11 o'clock he delivered the baccalaureate sermon, and confirmed a class of six. On Tuesday, Alumnae Day, the Bishop and about forty graduates attended the annual alumnae luncheon. The Bishop purposes replacing the frame class rooms with a modern building of stone, and the alumnae and former students have endeavored to raise

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the funds for the equipment of the department of domestic science. At the luncheon they announced that they had $1,000, and would be ready for their work as soon as the building should be completed. In the afternoon, after a recital in Graff Hall, a large crowd assembled on the campus to witness an Elizabethan pageant to the venerable Bishop Garrett, "our Red Cross Knight." Commencement day proper was Thursday, June 4th.

THE ANNUAL commencement of St. Augustine's School, Raleigh, N. C., was held on Thursday, May 27th. There was an address by Dr. J. H. Dillard, a member of the board of missions and the director of the Slater and Jeanne Funds. There were nine graduates from the normal and eight graduates from the collegiate department. The annual sermon was preached by the Rev. E. L. Baskerville, Archdeacon for colored work in the diocese of South Carolina. The annual catalogue of the school shows 382 students, 42 in the collegiate, 24 in the normal, 220 in the grades, 55 in the evening school, and 37 in the training school for nurses. Some of the young men who graduate from the collegiate course go directly to the theological seminaries of the Church. The graduates of the normal department are found in all the leading parish schools of the South. The students combine industrial training with their class work, and the work of the school is largely done by the students themselves. The school has been working under the care of the Board of Missions, and the American Church Institute for Negroes.

TEN WERE graduated from Akeley Hall, Grand Haven, Mich., the Diocesan School for Girls, on June 2nd, viz: the Misses Margaret Avery of Chicago, Dorothy Bradshaw of Boston, Alta Fifield of Janesville, Wis., Amanda McDonough of La Porte, Ind., Lucile Stuefer of West Point, Neb., Ruth Byers of Coldwater, Mich., Elsa Holmes of Ann Arbor, Mich., Lucile Hyde of Janesville, Mich., Hester Lewis of Berrien Springs, Mich., and Helen Tennant of Mt. Clemens, Mich. After an address by the Rev. G. P. T. Sargent, rector of Grace Church, Grand Rapids, the Bishop of the diocese presented the diplomas, and after each presentation he added his blessing. Other exercises were a song recital on May 30th, the baccalaureate sermon on May 31st, and a studio exhibition and piano recital on June 1st. The alumnae elected officers at its annual meeting: President, Mrs. William Stebbins of Hastings, Mich.; First Vice-President, Miss Adelaide Willison of Flint, Mich.; Second Vice-President, Miss Marguerite Henry of Louisville, Ky.; Secretary-Treasurer, Miss Olive Ralston of Grand Haven, Mich. A movement is on foot to have Akeley Hall endowed. It is thought that the motive of "simplicity and sincerity," exemplified in the uniform and conduct of the school, will appeal very strongly to liberal Churchmen and Churchwomen. They will want this thing commended and perpetuated. Could one but see a commencement at Akeley there is no question as to what the decision would be.

THE FORTY-SIXTH year of St. Mary's Girls' School, Knoxville, Ill., closed with the graduation of a class of twenty-one, the largest in the history of the institution. The school is under charge of Miss Emma Pease Howard, principal, but the Rev. C. W. Leffingwell, D.D., the founder, whose home is in Pasadena, Cal., is still rector, and visits the school twice a year. He preached the baccalaureate sermon on Sunday, May 31st. At the class-day exercises on Tuesday afternoon, he made an address of acceptance of a full-sized statue of Minerva (the Pallas Justiniani) in plaster, ivory finish, by Caproni of Boston, which was presented to the school by the graduating class. At the commencement exercises, Wednesday morning, Bishops Fawcett, Osborne, and Partridge were in attendance. The last-named made the address to the graduates, one of whom, Katsumi Naide, was from his old diocese in Japan. Dr. Leffingwell conferred the St. Mary's Cross of Honor on the twenty-one graduates in the regular course, and Bishop Fawcett conferred the diplomas upon these, and upon the four graduates in domestic science. One certificate in art was also conferred, making twenty-six diplomas given in all. There was a larger attendance of alumni and of other visitors than for many years past. At the annual meeting of the trustees, Tuesday night, Dr. Leffingwell delivered to the board deeds to all the real estate in the vicinity of the school owned by him, consisting of the fifteen acres immediately in front of the building, including the observatory and Mirror Lake, and fifty city lots, and several houses and barns, representing a property valued at $25,000. He also made a contract to turn over the entire apparatus and outfit of the school at the end of five years, in consideration of the renewal of his lease.

The Magazines

DR. A. W. HARRIS, president of Northwestern University, gives his views in *The Youth's Companion* of June 11th on "College and Business Life." He shows why the education that a college gives is of great advantage to the young man who is going into business to-day. If there was a time when it made no difference, that time is past, and the man of business, especially big business, who lacks the training of a college is handicapped. — CARROLL W. RANKIN'S delightful humor finds full play in her story of "Mushrooms and the Carter Family," which appears in the issue of June 18th. If you have ever tried conclusions with the mushroom known as "the edible boletus," you will thoroughly appreciate this story.— DR. GEORGE R. PARKIN, organizing representative of the Rhodes Scholarship Trust, contributes to one of the June numbers an article describing the aims of the Rhodes Scholarship Trust, and giving some account of the results of its operation thus far.

DEAN HENSON in the April *Edinburgh Review* writes on "The Issue of Kikuyu." He commends the authors of *Foundations*

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who "deserve episcopal encouragment rather than episcopal censure, for even if their specific theories be found unacceptable, they will have facilitated by their labours the very process of study and thought which will correct their errors. They are at least performing this great service to the Church: that they are preventing the breach between modern knowledge and traditional theology from growing too wide to be bridged and proving to the most suspicious that Christianity maintains its claim to embrace all truths. . . . The one precedent of Christian history which never loses its relevance to ecclesiastical conditions is that of courageous innovation; the one warning of Christian history which may never wisely be forgotten is that conveyed by the reiterated failure of intolerance." The Dean's faith in 'the Establishment' is well known to American Churchmen, but is not shared by most. The author of "Position and Prospects of British Agriculture" in the same magazine concludes that "there is no ready road to the reform of agriculture, nothing but the slow and uphill path of ameliorating the intelligence of the men and women engaged in the industry. Farming is a business like any other, competing with other businesses for brains and capital, progressing and declining through the operation of economic factors that are difficult to diagnose, and still more difficult, even dangerous to deal with legislatively. . . . When we have enough good farmers to use the land of Great Britain to the best advantage, we may begin to dispute how it may most advantageously be divided up."

OURSELVES AS OTHERS SEE US

THE Japanese people are proverbially polite, and hence disinclined to criticize others; but an American lady in Japan has succeeded in getting some of her Japanese friends to enumerate what they consider the weaknesses of American character. Here are some of them: Americans lose their tempers too quickly; they have little appreciation of the beauties of art or of nature; they are always in a hurry; they make shallow jokes about everything; they think they "know it all"; they are too truthful—state disagreeable facts unnecessarily; they often, especially the ladies, feel "cross" and take no pains to conceal their unamiability. American tourists will kindly note their defects and reform!—*The Outlook.*

WHY WE TURN TO THE RIGHT

ONLY within the last few years have automobile manufacturers had the good sense to place the driver's seat on the left-hand side of the car. Yet the memory of the oldest inhabitant runs not back to a time when vehicles did not turn to the right when passing each other. This brings up an interesting historical fact and shows in humiliating clearness a deplorable tendency of human nature.

In England, and on the Continent, vehicles always turn to the left in passing each other. They have never done anything else, consequently all cars or other vehicles have the driver's seat on the right-hand side, so that on a road requiring close driving he can watch his right wheels, the ones endangered by passing vehicles.

At the outbreak of the Revolution our patriotic forefathers had a furious desire to rid themselves of everything English, no matter how trivial. And here was a way in which they could show their scorn of things British without the slightest inconvenience. By common consent, they began turning to the right instead of to the left, thereby giving a slight additional twist to the lion's tail.

So far so good; but seven years of war followed close upon this act of scorn, and during this time no vehicles of any sort were manufactured in the colonies. Finally, when we began to supply our own needs in that line, makers had forgotten about the reason for the whip socket's being on the right-hand side and continued to put it there, though then it should have been changed over to conform with the new road rule.

Also, when automobile manufacture began, the makers slavishly, and apparently without thought, followed the old plan and put the driver's seat on the right-hand side. Now they are beginning to see the absurdity of this arrangement and are putting the seat where it should be, with the result that the "left-hand drive" is becoming very popular.—S. W. LOCKE, in *Technical World Magazine.*

LANGUAGES IN PALESTINE

THE present population is estimated at 650,000, most of whom, especially the country people, use the Arabic language. The French and the Turkish languages are the official languages in the courts of law. French schools have done much toward a more general acquaintance with the former language. The Hebrew has been revived in recent years, especially through the efforts of the Zionists. It is the medium of instruction in most of the Jewish schools, and is spoken on the streets of Tiberias, of Safad, and at the Sea of Genesareth. The German language occupies the fourth rank and is spoken by about 8,000 people. About 80,000 speak the so-called Jargon or Jewish-German. The English is used by about 5,000, principally at the mission stations and by tourists. Officials and officers mostly use the Turkish. Russian and Italian are also spoken, but not to any extent.—*The Lutheran.*

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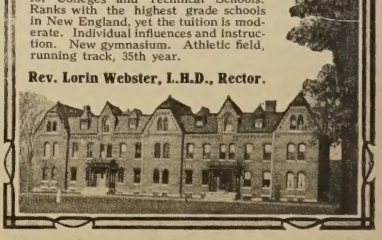

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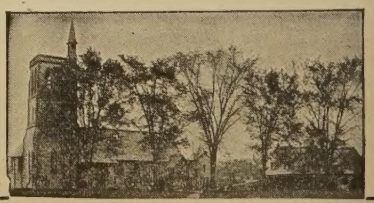

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